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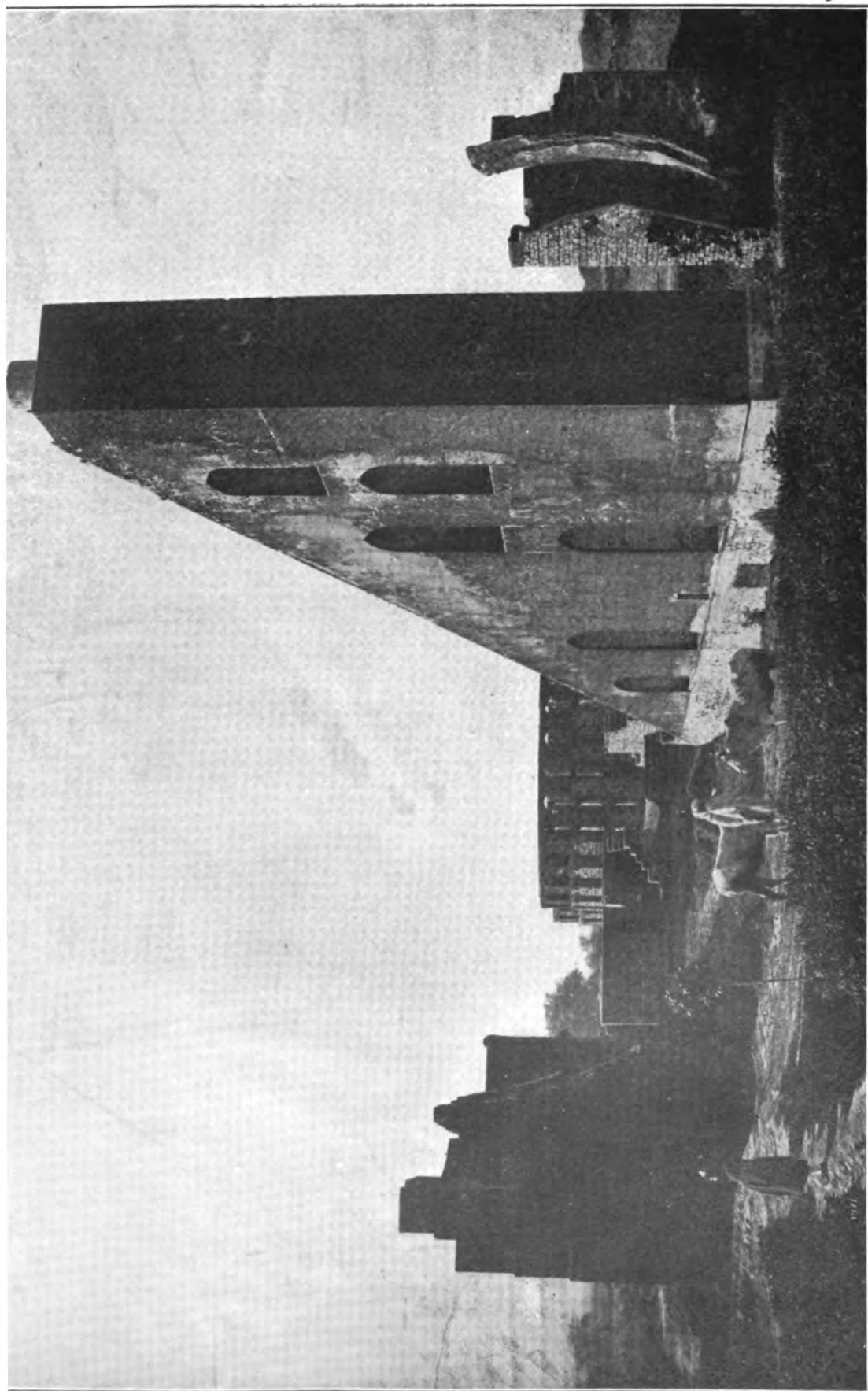
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HUMAN AND ANIMAL PSYCHOLOGY.

So much has been written on the nature of the animal "soul," or as to the relation between animal and human psychology, and yet there is at present so little agreement as to whether the principles of human conduct can properly be applied to the explanation of animal action, that an attempt to determine the question will not be out of place.

In the first place, it is necessary to be clear as to what we intend by "psychology," and, as *psyché* is in modern phraseology "the soul," that is, psychical phenomena are "soul" phenomena, we have to decide what is meant by "soul." This lands us at once in the midst of views so conflicting, that it appears almost hopeless to attempt to find out what we are to understand by psychology. When, however, we consider that "soul" and "life" are often used synonymously, there ought to be no difficulty in regarding "soul" as a name to denote the co-ordinated functional activity of the organism as contradistinguished from its structure. We speak of the organism as being composed of body and soul, or as a living body; that is, it is a material system whose structural arrangement evidences the action of vitality. An organism, according to this view, has a general soul answering to its general sensibility, and as many sub-souls as it has separate organs; which is what I mean when I define the soul as a co-ordinated functional activity. The action of each sub-soul is limited to its own sphere and is subordinated to the central soul of the organism, which stands toward its sub-souls in a relation similar to that which sub-



ASTRONOMICAL OBSERVATORY OF JAI SINGH 2ND, THE LEARNED RAJAH OF JAIPURE IN 1724,
TWO MILES FROM DELHI, INDIA, IN THE DESERTED CITY OF AMBIR

sists between the organism and its special organs. The function of the brain is consciousness, as distinguished from the simple sensibility of the general organism; consciousness itself being, however, only a focusing of sensibility, as the brain is a concentration of nerve centres. Thinking is the activity of consciousness, and, therefore, the general function of the brain. Here we have what is usually regarded as the subject matter of psychology, which so far has to do with the phenomena of intelligence or of the cerebral soul life. It includes also, however, the consideration of the phenomena of general sensibility whose activity is exhibited as feeling and instinct. In its relation to human kind, moreover, it includes a higher class of phenomena; which are recognized by Science but are not sufficiently distinguished from the phenomena of simple consciousness; probably because the two classes of phenomena are so intimately associated, although they are of different kinds. The higher class, as rational and belonging to the higher voluted brain of man, is purely human; while the other class is animal, although also human so far as man is organically animal; that is, the latter phenomena form the basis for the former.

In the second place, if the soul is the co-ordinated functional activity of the organism, and if psychology is concerned with soul phenomena, then human and animal psychology will be related just as far as the organic structures of man and animal are related. For structure and function together constitute the organism, and they are so related that the same organic structure always has the same function. Hence, if the brain of the ape, or other animal, is similar in structure to that of man, then the functions of these brains must be similar, and so must be the mental action of man and animal so far as that similarity extends. The same kind of mechanical arrangement always gives the same working result, and such must be the case also with organic structural arrangements. The eye of the dog or ox is an organ of sight similar to that of man, and the dog and ox see as man sees. Moreover, the cerebral centre concerned in the sensation of sight must undergo similar changes in either

case. This reasoning may be extended to all the sensory organs, and their cerebral centres, and, therefore, to the whole brain, as the organ of consciousness. So far then as the brain of the animal is the same in structure as that of man, the phenomena of consciousness displayed by the former will be the same as those displayed by the latter.

Nevertheless, thirdly, it must not be forgotten that often a particular end may be obtained in more than one way; that is, by different means. Keeping in mind the distinction between the means and the aim is important in comparative psychology, as this may give a clue to the different nature of instinct and intelligence, and their relation to rationality or logical reasoning as distinguished from the inferential reasoning of intelligence. Thus, a particular end cannot be attained without the use of some means, but this fact is consistent with great diversity of mental operation. For instance, in relation to the satisfaction of the need for food;

(1) There may be the necessary organic activity without any recognition of the process or of its aim, and solely in response to an internal stimulus to action, which may be mechanical or chemical, although under organic conditions.

(2) There may be recognition of the object to be attained, without any regard to the means employed to attain it, such action being purely instinctive and without any recognition of the reason for such action, beyond an indefinite feeling of need for food which has to be satisfied.

(3) There may be recognition, not only of the aim, but of the means to attain it, but without any such intelligent observation of their connection as would lead to variation in the mode of action, which is still instinctive, but intelligent.

(4) There may be this intelligent observation, leading to choice of means, but without any actual recognition of the desire that leads to action, that is, of its real purpose.

(5) There may be this recognition of desire combined with supervision of the desire and of the mode of satisfying it, in relation to both means and ends.

(6) There may be absolute control of the desire for food

and of all concerned with it, giving purely rational conduct, although this is based on the instinct which leads to the satisfaction of the need for food.

Cases 5 and 6 belong to man alone; cases 1, 2, 3 and 4 being proper to different orders of the animal kingdom, perhaps the lowest even to the vegetable kingdom, and they are represented in the organic structures of the beings concerned. Probably cases 1, 2, 3 and 4 are almost entirely organic in their nature, case 4 showing, however, traces of cerebration, while cases 5 and 6 are purely cerebral. In the last case the brain, as the controlling factor, stands in opposition to the body, which instinctively responds to organic stimuli. What I wish to enforce particularly is the fact that the objective aim of mental activity may be the same with man and animals, and yet the mental action as instinctive, intelligent or rational, which leads to it, may differ. And yet it will be the same where the organic or cerebral structure concerned is similar; on the principle that like causes give like effects; or, as it may be stated, mechanical contrivances of the same nature furnish similar products. Hence, man may have faculties not possessed by animals, just as the vertebrate animals may have *faculties* not possessed by animals lower in the scale of being. A faculty is, however, only a specialized functional activity and, therefore, difference of faculty may be associated with sameness of function. Thus the organ of vision is functionally the same with man and animals, but its mode of operation may vary with variation in structure, and so far there is facultative difference.

A mechanical illustration of these principles may be of service, especially as an organism may be regarded as a machine, so far as its action is the same under similar conditions, although it is living; it renews itself by internal action, giving growth, and during some phase of its existence, it is self moving, although we think of plants as fixed in the ground. If we compare an organism with a mechanical contrivance, say, a clock, for instance, we at once see the difference between these two kinds of machines; for

the latter has no motion as a whole, unless it is moved by some external agency, its proper motion being of certain of its parts only due to the action of some motor power; moreover it has no power of renewing itself such as is possessed by an organic machine, although the latter, like the former, derived the actual energy which keeps it going from an external source. The clock and other horological instruments can be used in illustration of the relations between the several divisions of the animal organic world. Just as all organic bodies possess the general function of growth, all horological instruments have for their general function the measurement of time.

In primeval ages this was effected, if at all, first by the changes of day and night and the changes of the moon, and later by observation of the stars, or the recognition of the changes of the seasons. When mechanical means were employed, it was at first probably merely as an aid to observing the passage of the sun in its daily course, such as is supplied by the sun-dial. To measure the daily course of time mechanically, independent of the sun, it was necessary to determine the true length of the day and when this was effected it was easy to obtain a fixed unit by dividing the length of the day into any number of equal parts. The unit of time may have been settled upon, however, in connection with the sun-dial, in which case it would be necessary only to use some mechanical equivalent. In the earliest "clocks" probably either the emptying of a vessel of water or sand, the burning of a candle, or the ringing of a bell was used to mark the passage of some part of the day of 12 hours. Those modes of marking time, however, are not truly mechanical; although they are as much so as the dial, which has no motion, merely marking by means of a shadow the apparent motion of the sun. The first purely mechanical contrivance for measuring time was the clock, and its weight for motor power, for which in portable clocks was substituted a coiled spring.

Near the end of the 15th Century "pocket clocks" were made. These clocks underwent various improvements,

giving finally the modern watch and chronometer, which accordingly are the result "of a gradual development from the early clock rather than that of any particular invention." The later progress of watch making has been directed toward the construction of watches on the principle of marine chronometers.

The several stages in the development of instruments for the measurement of time, beginning with the clock, are as follows:

Clock with weight for motor power.

Clock with coiled spring for motor power.

Clock with fusee regulating pendulum.

Clock compensation pendulum.

Pocket clock or watch.

Watch with coiled spring and fusee.

Clock with balance spring (to replace pendulum), horizontal lever and duplex escapements.

Chronometer with spring detect escapement.

Chronometer with compensation balance.

Now, what I desire to enforce is, that notwithstanding the great variation in the structure of instruments for measuring time, they are all constructed in accordance with the same fundamental principles and all have the same general functional character. Nevertheless, the "movements" of different time-measurers differ in detail, so that the general function may have varying expression, time being divided into minutes and seconds in addition to hours, its passage being denoted with varying degrees of accuracy. Moreover, the most elaborate chronometer, although it possesses special features, is evidently related functionally to the simplest timepiece, notwithstanding that it varies from the latter facultatively. The possession of its special features does not affect its general relationship, and we are not justified in affirming that because it is a chronometer it measures time in a different manner from an ordinary watch or a clock.

We may apply this reasoning by analogy to the cerebral structure of man and the animal. The man corresponds to the chronometer with its elaborate movements, which were

gradually developed, and the animal to the watch. But as there are forms of watches more or less complex in structure, so there are different classes of animals possessing nervous structure more or less highly developed, and, therefore, presenting differences of mental action, but with as little subjective variation as there is variation in the structure of different kinds of watches. A similar analogy may be drawn between the earlier clock and the lower animal forms. Probably a complete parallel might be made between the mechanical contrivances for measuring time and the structures which exhibit the phenomena of vital activity. The dial, with its device for marking the apparent motion of the sun, may be said to correspond to the vegetable kingdom, and the actual contrivances for mechanically measuring time to the animal kingdom, including man. The lower forms of animal life with little, if any, trace of a specialized nervous system, will answer to the simplest quasi-mechanical time-measuring contrivance, and the higher classes to the purely mechanical arrangements, such as clocks and watches, according to the less or greater complexity of their movements. The most complex mechanism, the chronometer will correspond, as already suggested, to man with his highly developed cerebral structure. Hence, as all the higher classes of animals and man have a similar cerebral structure, in different stages of development, they will have similar functional activity, so far as this extends; just as the several notes of the musical scale are the same, through all their octaves, although they have different rates of vibration-frequency, giving them higher or lower pitch.

In conclusion, it should be pointed out, that whether or not man possesses a spiritual principle entirely foreign to the lower animals need not be here considered. Through the development of articulate speech, or language, man has undoubtedly attained in most cases to a dignity which removes him organically far above the animal plane. This statement is confirmed by the application of the principle laid down by Geo. Hy. Lewes: "A thing is what it does." Now, what has man done?

Man has overrun and subjugated the earth and its plant and animal offspring, rendering many of them useful through domestication with structural improvement.

He has made the ocean and the air his assistants, although he has not actually subjugated them.

He has discovered the secrets of the sun, and has indirectly made the sun his assistant.

By the light rays he produces images of natural objects, and by the X rays he produces shadow pictures of such objects.

By the use of energy and force man performs mechanical work of all kinds, small and great.

By his experiments with elementary substances, under their atomic and molecular forms, he has created new worlds of physical activity—the worlds of heat, chemism, electricity and magnetism, with their wonderful applications and transformations.

On the mental plane, man has performed equally marvelous work:

1. Through the alliance of color and form he has created the province of æsthetics and by the union of sound and form he has created the fields of music and language or articulate speech.

2. On the *Psychic* plane, man has created the world of thought, literature and logic, and by the application of its laws to natural phenomena has laid the foundations of Science.

3. On the *Ethical* plane—that of *use*—man has developed society and civilization, with the practical arts; he has established law on the basis of reason; and has discovered the relations which subsist not only between man and his fellows, but also between man and the cosmos, forming systems of ethics, philosophy and religion.

This work, which is the outcome of mental activity, is that which gives men their humanity and places them far above mere living machines, such as the other members of the organic world, (out of which mankind originally emerged) are said to be.

C. S. WAKE.

GRAVITATION A SPIRITUAL FORCE.*

“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.”

People, scientists at any rate, talk of “exact science,” and yet science is continually changing its expression and its testimony. Any one who looks, or is led deeply into investigation of the hidden forces of nature and operations that lie beneath the surface of things, and behind the veil that separates the seen and unseen things of the universe, is sure to run counter to some supposed fact of what is considered “science.” It is unjust to condemn the world for this blind loyalty to an uncertain, fluctuating system, for the human soul, undeveloped or developed, must have a centre, and loyalty to an erroneous or imperfect system is better than loyalty to nothing whatever. *God waits.*

And it is possible that The Master, in his injunction that stands at the head of this was not speaking in terms of derision or condemnation of human ignorance. He was suggesting what might happen if his followers, in their enthusiasm over the wonderful things that he had taught them, should attempt to bring them to the notice of an unwilling and unready world. The ebullition of feeling that sent them flying out into the streets at Pentecost only resulted in the populace concluding that they were all drunk, a conviction that would have probably seized on any of us had we been there at the time.

It is this knowledge that leads one, with a force that he can hardly and had best not attempt to resist, to whisper his conceptions into few ears. To strew seed in the streets would be foolish if one expected a crop; to throw jewels in the highway would be apt to land the thrower in the asylum—if indeed the footpads who would go through him to see how much more he had got left anything of him.

* See Genesis XLIX and Deuteronomy XXXIII.

This is the reason why, instead of printing and parading one's inner thought before the world to be bandied from critic to critic, the teachers and pioneers of new thought prefer to continue their work within a smaller but sympathetic circle. The first messengers sent out through Palestine were to "salute" the house with "Peace be to this house," and unless the response answered the inner consciousness they were to pass on. And this seems to have been the part of wisdom with those who essay to teach certain phases of "New Thought." But "what I tell you in secret, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops," and this injunction of The Master is beginning to appeal to the thinking world.

Paul says, "For ye are no longer under the law but under grace," but his words may be twisted out of all semblance to their real meaning. His idea is that when a man shapes all his actions, desires, impulses according to the requirements of Divine Love and Divine Good he is not *conscious* of any law, or of being under law. The impulse that draws a true, regenerated soul upward needs no force behind it. It and the soul are one. And it seems a patent fact that nothing in matter, whether animate or inanimate, is conscious of or subject to the action of law until and unless that law is opposed, violated, or disturbed.

That rare scientist, Prof. Vaughn, who died in Cincinnati in 1879, says: "I do not believe that forces, as we know them, (imponderable bodies,) are as modern physics defines them. I am tempted to say that, in my opinion, forces are disturbance expressions of a something that we are not acquainted with and yet in which we are submerged and permeated. And, if your questions carry you further in the direction of force studies, accept at once this fact, that of the intrinsic constitution of force itself nothing is known. It seems to me that, behind all material substances, including forces, there is an unknown spirit which, by certain influences, may be ruffled into the exhibition of an expression, which exhibition of temper we call a force. And from this spirit these force expressions arise, and yet they may become again

quiescent and rest in its absorbing unity. So I have dared to dream that Gravitation may be the reservoir that conserves the energy for all mundane forces, and that what we call modifications of force are intermediate conditions, ripples, rapids, or cascades in gravitation."

An inspired dream surely! and one not to be told to many waking ears. Yet it will not answer to confine its action, its relation, to mundane things alone; for gravitation, whatever *it* may be, is manifest throughout the universe. In the words of the savant just quoted, "Gravitation is the beginning, and gravitation is the end; all earthly bodies kneel to gravitation."

Alpha and Omega indeed. The boy stoops to pick up a stone and says, "It is heavy," and yet this globe, the accumulation of millions of millions of stones, ledges, mountains of rock and metal, *floats* in a space of imponderable—what? An innumerable assemblage of worlds, moving with the most absolute accuracy and preserving unchangeable relations to one another, influencing each the motions of all the others and influenced by them! And yet to believe, still less to assert that this influence may play its part in the affairs and natures of the *inhabitants* of these worlds is an "exploded superstition!" So say many scientists.

Well, those who accept what the world rejects need patience. There is no good to be attained by seeking a thoughtless martyrdom. It needs a God-like power behind one, and a power one is *absolutely conscious* of, to make it safe for one to give—either by act or word—to the masses an opportunity to "laugh him to scorn."

We started with the suggestion that no one is conscious of law until he runs up against that law. While his life, as to thought and action, desire and intention, tends straight forward and upward according to his highest conceptions of right and justice, he suffers no inconvenience; but let him go counter to these conceptions and he will meet an antagonist in what was his auxiliary. If the deviation is in thought merely, he feels an inward unrest. If it take the form of evil desire, his unrest becomes a disturbance. If it come into out-

ward act, the opposing force takes the form of physical, material law, and he may find himself a prisoner.

Gravitation is defined as the tendency of all matter in the universe toward all other matter. The definition, like many other definitions of earthly science, does not define. Why? Because that which it attempts to define is *indefinable*. True, up to a certain point we find our theories of gravitation borne out by apparent fact, and then we find the exception. The lamp by which I am writing would not give me any light if the law of gravitation, as we define it, were absolute. But I find the oil, a heavier fluid than the atmosphere, flowing *up* the wick and feeding the flame. Nay, more, even without the flame to feed, all the oil will in time flow up the wick and lose itself in the surrounding atmosphere. Have I then found a force more powerful than gravitation? Is this attraction, call it capillary or whatever you will, an antagonist which, temporarily at least, overcomes the greater and more pervasive power, as human theology teaches that in the eternal struggle between God and the devil *God* gets an occasional setback? Or is it not rather the *returning* impulse, the home-ward flow of the substance to its fountain head? "Fire ascending seeks the Sun." And having come forth, sent by the Great Creative and Sustaining Power, and having "accomplished Its pleasure and prospered in the thing for which it was sent," it returns to its Divine Source, and "returns not void." For this great flow of Love and Life down and into the forms that God created is a ceaseless flow, and the return is a ceaseless return. Then, may it not be that this unknown power, force, that we call gravitation, to which the material universe bows and that every created material thing obeys, is an outward *manifestation* and *expression*, by correspondence, of this subtile, imponderable, uncontrollable, *spiritual* force, which, when we follow it to its source, we call god? In this light, what a meaning in the inspired soliloquy of Prof. Vaughn: "O Gravitation, art thou a *Voice* out of the Beyond, and are other forces but echoes—tremulous reverberations that start into life, to vibrate for a spell, and die in the space caverns of the universe, while thou

continuest supreme? Art thou Gravitation, a Voice?"

The human being who attempts to follow the trail of this indefinable force back to its source will find himself baffled and defeated. He will find himself entering into a light too brilliant by far for his material, psychic, or, as at present, trammelled, spiritual vision. He will find himself coming into an atmosphere too rare, too refined, too attenuated for his earth-bound soul to breathe. It is only on the confines of the Beyond that we can stand and gaze, until the vision is lost in the mysterious depths that no human eye can penetrate. We can only study this force where, emerging from the mystic regions between which and incarnate souls "there is a great gulf fixed," it comes into the plane of this life. And one of its phases of manifestation is stellar and planetary influence.

According to the Greek legend, Enoch was the same as Hermes Trismegistus, and to him is attributed the knowledge of the Zodiac and the course of the planets. Swedenborg does not speak of Enoch as a *man*, but as a *church*. Making all due allowance for his ecclesiastical tendency to make a "church" of everything, his definition of Enoch as a society of men who were in possession of the grandest understandings of hidden things is most reasonable. The translation of Enoch, he says, means that such knowledge as these men possessed was not allowable because not safe for the race to possess, and, therefore, it was preserved for the use of posterity. *How* it was preserved, what the process was, he does not say, nor is it of any consequence. It is certain that in some way, either in language of deeply hidden symbolism, or by tradition among a limited, *very* limited number, the knowledge of astrology was preserved in the east. No doubt the system was mutilated and distorted until it became degraded into idolatry, the worship of the symbol rather than what the symbol stood for. It must be that the Egyptians and the Greeks had a knowledge of the science. Abram, with whom the actual historical part of the Bible commences, was evidently versed in the science, learned in Chaldea, and being driven by famine down into Egypt, must have come into inti-

mate intercourse with the astrologers of that country. The influence of Egyptian art must have been potent with Abram, for we find Jacob, who learned his astrology in great measure from his father and grandfather as well as from his father-in-law, Laban, recognizing the Egyptian system of twelve signs instead of the Chaldean system of ten. This is touched on later.

Joseph's dream would seem to indicate that his own astrological knowledge would exceed his father's, in spite of his father's advantages for learning from other experts, for "sun, moon, and stars bowed down to him." We do not by this explanation pretend to deny the deeper meaning of this dream, as it fits into the life and experiences of every human soul, but we cannot go into this here. The fact that a tree bears apples does not militate against the fact that it has also sap and bark, nor that the Apocalyptic tree that bore twelve crops of *fruit* in a year held no power for good in its *leaves*. Between the ultra-spiritual explanation of the Bible as given by Swedenborg, and the literal sense of Adam Clarke, there is a boundless and productive range of country, and perhaps one may find in it something more nearly touching his needs, as a "spiritual mortal," than in the more transcendental philosophy of the Swedish seer, magnificent as it is; and it would seem that the increasing study of Swedenborg's scientific works makes this more apparent. For it is not the deeper, diviner mysteries ("Angelic Wisdom," as Swedenborg terms it,) that really concerns us in this plane of existence, but rather their manifestation and form of expression when they come into *this plane of life in which we are now living*, and which is as real to our human consciousness as the higher realities, and knowledges, and appearances of the world beyond are to its dwellers.

Well, this gravitation, an unknown force to us, is what keeps these worlds in their order and proper course. It is too late to deny that it is a medium through which or over which or by which one planet affects another. We do know that some influence of the Moon raises the tides on our earth, and that the effect is augmented or diminished by the aspect

of the Sun to the Moon. Science says that this effect on our water is the result of the Moon's gravitation.

Nay, then, is this subtle power playing only on material substance? Is there not a higher, intangible, imponderable quality of this force that plays upon the *soul* of this earth? Is it irrational to assume that over this substance, as over a bridge, a spiritual force goes and comes, as the angels in Jacob's dream ascended and descended the mystic ladder? May not this hidden quality of sun and planet find a quality in human life that it powerfully affects? May it not be that through this force planetary conditions and aspects shape and mould the plastic soul case at the moment of its birth, giving external traits and characteristics that move, and turn, and lead, and drive the incarnate being, unless and until he learns (if he can) to control them? And while this outer nature is affected by planetary influence, may not the Sun be stamping a certain character on the psychic nature, according to the sign in which it is placed at the birth hour? Swedenborg asserts that all the spiritual societies of the eternal world arrange themselves in the form of a "*Grand Man*," each one occupying some portion of one of the divisions of the body. If this be so, (and no one is asked to believe it,) is it a wild theory that the characteristics, the natures of the inhabitants of the eternal world may be impressed on the psychic nature of the newly incarnated soul through this strange force, gravitation, by the great Law of Correspondences, subject it may be to planetary influences and modified, twisted, distorted by environment and circumstance? And thus each one of us may be in a greater or less connection with the society that inhabits the function in the Grand Man corresponding to the zodiacal sign in which the Sun is placed at birth.

Now then, what have the sons of Jacob to do with this arrangement? Let us premise that the Bible is a sacred book, teaching the history of the human soul from its inception to its glorification, and that this history is symbolically taught under the guise of Jewish history. No one is asked to believe this against his reason, but later on we may take up this subject and deal with it affirmatively. However, is it a reason-

able supposition that those men who were acting the part of custodians of Divine Truth and illustrating by correspondence the deep problem of human life—is it reasonable to suppose that, in some *interior* faculty at least they had no consciousness of what they were about? Granting that the *mass* of the people had no understanding of the process, there stands the figure of Jacob, who several times came consciously face to face with heavenly beings and divine messengers, and whose experiences, as recorded in sacred story, are read with a certain awe and reverence even by those who deny or question them. And so here is the call, “Gather yourselves together, and let me announce to you what shall meet you in the extremity of the days. Assemble yourselves and hear, ye sons of Jacob, and listen to the voice of Israel, your father.” And as the light of this world was becoming dim and the clearer light of the eternal world dawning for the old patriarch, he addressed them, not as twelve ordinary men, but as representatives of races and generations to come; as *symbols* of those who were to follow after them, and who in their turn would represent, and illustrate, and give expression to principles that, they, to the prophetic eye of the old man, symbolically stood for. Years afterward the grand mystic, Moses, in his last address to the tribes, still more deeply spiritualized the prophecy of Israel, and John in the Apocalypse, which Swedenborg so grandly explains, gives them the crowning significance.

And so, as the years passed, deep masters of astrology, back in the centuries, recognized the symbolic distinctive qualities of the sons of Jacob, and studying their characteristics in the light of correspondences, placed them as representative figures in the Zodiac.

There is one thought suggested by the words with which Jacob prefaces his last blessing. “Assemble yourselves, and hear, ye sons of *Jacob*, and listen to the voice of *Israel*, your father.” Jacob represents the external, material plane of the mind, and Israel the internal, spiritual plane of life. That they were sons of Jacob implies that they represent—and by correspondential law the *principle* which each symbolizes,

affects the external life of man by a sort of influence that we may call spiritual heredity—which, however, it is not the purpose here to enlarge upon. That their father was Israel implies that they relate to the *spiritual* nature also, standing each as the symbol of one of the twelve great divisions into which all creation seems to arrange itself.

And with this preface, we will endeavor to see how accurately each fits his proper place.

Θυρωρός.

Search thine own heart, what paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek.

—Whittier.

There are four things come not back—the spoken word,
the sped arrow, the past life, and the neglected opportunity.

—Arabian Proverb.

We go and fancy that everyone is thinking of us. But
he is not; he is like us—he is thinking of himself.

—Charles Reade.

The heart that remained true to itself never yet found
this big universe fully faithless to it.

—Thomas Carlyle.

In ancient times the most celebrated precept was “know
thyself;” in modern times it has been supplanted by the
more fashionable maxim—know thy neighbor, and everything
about him.

—Johnson.

Every failure teaches a man something if he will learn.

—Dickens.

Great truths are portions of the souls of men;
Great souls are portions of eternity.

—Lowell.

THE FREEDOM OF THE WILL.

In a discussion of the much-vexed question of the freedom of the will it will be advisable, perhaps, in the first place, to show the fallacious nature of certain stock arguments employed against the doctrine of freewill, though this will be merely repeating what has already been carried out efficiently by others.*

Firstly, to deal with what may be called the "motive fallacy": it is argued that the will is not free because it always follows the strongest motive; but if we enquire what is the strongest motive, the only reply forthcoming is that it is that motive which the will follows; hence the argument involves a vicious circle, and is consequently fallacious. The metaphor of weighing motives may be convenient, but it is misleading. For when we weigh two things one against the other we are merely discovering a pre-existent fact, namely, that one is so much heavier than the other: the mere experiment of weighing has no appreciable effect on such. Whereas it is altogether otherwise with motives, they have no *fixed* "weight." A motive which was very strong at the commencement of a deliberation may become so weak after consideration as to hardly be a motive at all, so that a decision is not the acknowledgment of a pre-existent fact. And, in reality, it is to the will that the motives of a decision owe that strength which enables them to determine conduct.

Secondly, we have what may be called the "average fallacy": from a study of statistical data it is possible to state what *on an average* men will do under certain given circumstances, and it is therefore argued that we have no choice in the matter, but necessarily do what is given by such data. But being able to state what is done on an average is quite a different thing from being able to state what a particular man would do under given circumstances, and proves noth-

* We must acknowledge in particular our indebtedness to Profs. Stout and Adams.

ing except that there exists a certain amount of similarity amongst the majority of mankind. Suppose, however, that a close observer of some particular individual could state with a certain degree of assurance what this particular individual would do under given circumstances; this would only prove the acuteness of the observer, for the freedom of the will does not imply caprice; uniformity in a man's actions shows the strength of his will, and not its lack of freedom.

This brings up the question of the mutability of character: there have been those, for example, Schopenhauer, who have argued that character cannot change; but this is contradicted by experience. It is granted, however, that character is not subject to violent or very rapid change, but rather a slow evolution. And it is also true that the more often the will decides in a particular way, the more likely it becomes that it will decide in this way again: the existence of habit, or as Herbart aptly puts it "memory of the will," must be fully recognized.

To clearly realize the fact of the freedom of the will, consider the process known as "making up one's mind." Firstly, to take the internal point of view of a person thus engaged. The commencement of the deliberation is characterized by his ignorance of what the actual result will be; and this ignorance cannot be enlightened by adopting the position of passive inactivity of simply waiting and watching the course of events, as in the case of something beyond his control, such as an astronomical phenomenon, for the result depends upon his own volitional activity. If his will be not free, it would be possible for him to determine the result by some calculation; but this is not possible, for the relative strengths of the motives at the commencement of his deliberation afford no criteria as to the result, the strength of motives (as pointed out above) being not a fixed but a fluctuating quality; indeed, new motives may appear, and old ones vanish. And if we take an external point of view, all we can say is that the decision arrived at depends upon the man's character, and this is not immutable. An evil man in one sense cannot do good, but in another sense

he can, "in the sense that there is nothing to prevent him *except his character*—i. e., except himself. Now a man cannot stand outside of himself and regard a defect in his own character as something by which his action is hindered. If he can *but for himself*, he *can* in the only sense that is required for morality. To be free means that one is determined by nothing but oneself."*

As Stout remarks, ". . . we can at least say the position of a person deliberately making up his mind which of two courses he will pursue, is perfectly unique. There is nothing else at all analogous to it. And certainly we can find no better word to indicate its peculiarity than *Freedom*."†

Is the freedom of the will opposed to the uniformity of nature? This is the final problem to which practically all argument on the subject ultimately leads. Physical science demonstrates the reign of law; our own consciousness supplies the evidence of freedom. Can the doctrines of nature's uniformity and freewill be reconciled?

We hear much nowadays about the laws of nature, as if these were a species of dæmon endowed with miraculous powers, children of a grim goddess "Necessity." A law of nature is nothing more than an expression in an as generalized a form as possible of what will happen under given circumstances, that is to say, an expression of some uniformity in nature. Now, we may ask with perfect reason, why matter obeys this and that law, or even, why nature is uniform at all? "Necessity" may be a convenient word with which to awe the ignorant, but it is far from being a satisfactory reply. The laws of nature, which a certain school of thought appears to think explain everything, themselves require an explanation.

Let us ask ourselves which is the fundamental fact, the uniformity of nature or the freedom of the will? Is free-will to be explained, or explained away in terms of natural law, or perchance, will the explanation of nature's uniform-

* Prof. J. S. Mackenzie: "*Manual of Ethics*," pp. 93-94.

† Prof. G. F. Stout: "*Groundwork of Psychology*," p. 237.

ity be found in the freedom of a mighty Will? Or, to put the question otherwise, given an entity from which all being is to be derived, or in terms of which all being is to be explained, is it reasonable to assume it to be an unconscious being, which of necessity exhibits certain uniformities; or a conscious being, possessing freewill, and exhibiting uniformity in action on account of full moral perfection? The materialistic school of thought have made the first assumption, and have attempted to explain all being in terms of matter—they used to speak of the eternal atom before the discovery of radium. Now apart from objections coming purely from physical science, (namely, that to the physical scientist it is pretty evident nowadays that matter itself needs explaining, and that probably the explanation is to be found in the ether which itself cannot be correctly designated matter.* The fundamental, and we think unanswerable, objection, is that it is an attempt to explain the known in terms of the less known, consciousness in terms of matter; whereas we know matter only through, and in terms of consciousness. To be obliged to assume that all matter is conscious shows the weakness of the materialistic position, and flies in the face of fact.

The freedom of the will is inexplicable in terms of the uniformity of nature, and the materialistic efforts to explain it away have proved futile. Seeing, therefore, the unsatisfactory nature of this alternative, we turn to the other, and put forward the thesis that the freedom of the will is the fundamental fact, wherein will be found the explanation of nature's uniformity, the laws of nature being the expression of the Will of God. For if we assume the existence of a Being, infinite in power, Whose Will is absolutely free, and absolutely free from caprice, a morally perfect Being; then,

* See Sir Oliver Lodge: "*The Ether of Space*," a discourse delivered at the Royal Institution, February 21st, 1908. For abstract see "*Chemical News*," Vol. XCVII, p. 255, *et sec.* Note: Philosophy must still enquire for an explanation of the ether, but it would be manifesting impatience to expect scientists to attempt to solve this problem for many years to come.

any manifestation of this Being would exhibit such uniformity as science teaches is exhibited by Nature. Herein, then, is the explanation of the uniformity of nature, it is orderly because God is good; the difficulty in believing in the occurrence of a real miracle as distinguished from the operation of a higher, unknown law is no longer the difficulty in believing in a physical impossibility but a moral one, and hence is more than ever insurmountable. Thus, as our assumption explains nature's uniformity, and reconciles it with freewill, we consider it justified; and from this, and other converging lines of evidence, conclude the reality of such a Being.

Granting the existence of a spiritual universe, then, from this standpoint, we should regard it also as a world of law and order, and not of caprice; a conclusion attested to as a fact by that greatest of seers—Emanuel Swedenborg. The will, too, is subject to law, as is evident from the fact of habit. The will is free in having free choice,—it is the divine gift in man,—yet having chosen it must put up with the consequences of its choice. Evil has its own reward; punishment is neither vindictive nor arbitrary, but follows the law of cause and effect; for evil deeds form evil habits, evil habits an evil character, and an evil character has not the capacity for true happiness.

Human wills are imperfect, and hence do not exhibit that uniformity they would do otherwise: by uniformity, be it noted, is *not* meant absolute sameness and lack of variety—nature, the type of uniformity, exhibits almost infinite variety—the uniformity we have in mind is that which ever wills the best. Why, it is sometimes asked, did not God create perfect men and women? God uses means for the attainment of His ends, we say in reply, and we are perfect men and women *in the making*,* but moral perfect implies free choice, and unless we coöperate, perfect men and women we shall never be.

H. STANLEY REDGROVE, B. SC.

* The doctrine of reincarnation, although in harmony with this statement, is *not* necessarily implied thereby; this is another question, that cannot be dealt with herein.

PHYSICAL IMMORTALITY OR REINCARNATION.

Is it possible to live forever in the physical body which we take on at birth?—is a question that is engaging the attention of the world's greatest scientists to-day.

Among a certain class of advanced thinkers this is a very important question. That Death is to be the last enemy to be overcome in this age—before the end of this world, or cycle,—is a prophecy that has often been quoted, and which we are convinced will soon be fulfilled.

But I do not believe that this fulfillment will come in the general desire for and enjoyment of perpetuation of life in the physical body. It will come through the establishment of a universal recognition of the Astral plane of consciousness which is closely allied to this physical plane upon which those who have cast off the body still live and learn, and that we are not separated from them, save as we fail to comprehend the fact of our ability to function upon these planes of conscious activity. This important truth is already comprehended by thousands, and thousands more will be brought to a realization of these facts. Those who are unable to perceive ether-waves can still be made aware of their existence by undergoing a certain system of training and purification.

We are too much in the habit of identifying ourselves with the outer garments that we wear; too apt to think of ourselves as though we were our bodies; and it is necessary, if we are to grasp a true conception of our divine origin and destiny, that we shall leave this point of view and cease to identify ourselves with casings that we put on for a time, and then cast off to put on fresh ones when we are again in need of such vestures.

To identify ourselves with the physical body that has only a passing existence is really as foolish and as unreasonable as it would be to identify ourselves with our articles of wearing apparel.

The spiritual world is the only *real* and enduring world; this physical life while it is necessary as a vehicle for the Immortal Ego to gain needed experience for working out its evolution, is nothing but a period of illusion; real progress is only made while the real self is out of the body. The self functions on the astral plane; on that sphere for which its evolution and work through experiences gathered while in the body has fitted it. A man may lessen the periodicity of his reincarnations, by making the best use of his powers and by cultivating his entire spiritual nature to the highest possible degree while in the physical body.

The Soul during its successive earth-lines is constantly led by Desire to rush headlong after some attractive object; in its pursuit it dashes itself against *Law*, and falls bruised and remorseful. Many such experiences teach it that gratifications sought against law are but abysses of pain; and when in some new earth-life the desire-body would fain carry it against Law into enjoyment which is evil, the memory of bitter past experiences asserts itself as Conscience; it cries aloud its forbiddance, and reins in the hurrying horses of the senses that would plunge heedlessly after the objects of desire.

At the present stage of evolution all but the most backward souls have passed through sufficient experiences to recognize the broad outlines of "Right" and "Wrong," viz., of harmony with the Divine Nature, and the reverse. On these questions of established ethics a wide and long experience enables the Soul to speak clearly and definitely. But on many higher and more subtle questions belonging to the present stage of evolution, and *not* to the stages that lie behind us, experience is still so restricted and insufficient that it has not yet been absorbed into the Conscience, and the Soul *may* and *does* err in its decision however well-intentioned its efforts to see clearly and rightly.

The innate desire of men to inquire into their origin and destiny and to be assured of a happy fate, has given rise to the world's religions. In the philosophies of the remote past and reaching down to the present, we witness the methods of

finite man, limited by his non-recognition of his Divine Nature, to discover a personal "God" as the creator of mankind and the universe.

The man who has set himself to build the future will realize as his knowledge increases that he can do *much* more than mould his character in this life. He can create his future life in the physical body. He begins to understand that he is at the centre of things in a very real sense; a living, active, self-determining Being, and that he can act upon circumstances as well as upon himself.

He sees that in his daily life he can neutralize the ill results that would follow from some evil deed by bringing to bear upon it a corresponding force for good. For example, a man sends against him an evil thought; he might meet it with another of the same kind, in which event the two thought-forms running together like two drops of water, would be reinforced and strengthened by each other; but this one against whom the evil thought is flying is acquainted with the Higher Laws and he meets it with the force of compassion and destroys it; the broken form can no longer be ensouled with elemental life; the life melts back to its own; the form disintegrates, its power for evil being thus destroyed by compassion. "Hatred ceases by love."

Thus we see that we are the Lords paramount of our destiny.

We can create and we can destroy.

MARCEL H. DE MILLE-ROBINSON.

SPIRITUAL EVOLUTION.

Despite the lifting of deprecatory hands in pious horror—the shrieks of protestation from advocates of a special creation, or those affected by atrophied perception ensuing from psychological trepidation early training on the philosophy of existence has experienced the impact of progressive thought, and mental revolution has characterized the operation.

However, although the brave, unassuming humanitarian philosopher Darwin has done so much for the liberalization of the human mind his system of thought has serious limitations. These are mainly due to his own mental idiosyncrasies.

Many who are absolutely free from theological bondage shrink instinctively from the inevitable deduction derived from his philosophy, which implies that man was primarily evolved from inferior conditions of life. They think, and think truly, that the reverse must obtain, viz., that lower expressions of activity result from the operation of the soul of man—a principle to which the materialistic scientist denies existence.

It has been scientifically demonstrated by evidence repeatedly vouchsafed at the spiritual *seance* that man is a concentrated principle of intelligence, endowed with possibilities illimitable, which can perpetuate existence and persist in integrity throughout all the modifications of environment. This principle is popularly termed soul.

It possesses all the attributes ever heretofore ascribed to Deity, and its eternal duration is predicated by its infinite past. Its characteristics are displayed in involution and evolution of spiritual power. It is an appropriator and distributor of spirit essence derived from and interfused with the infinite whole. It defies the scalpel of the materialistic scientist, and eludes all the subdivisions of the experimentalist; because its sphere of vibration is removed from the

operation of the external, and it is invisible as the necessary sequence of more refined manifestation. It can exist in a spiritual world *per se* without a physical vehicle of expression, but it can nevertheless appropriate temporarily a material body and walk and talk with men on earth. The potentialities and latent resourcefulness of the individual is an earnest of the possibilities of the aggregate of human souls in being.

All must be entitled to the privileges and opportunities of the unit, and as it logically follows the unit of the all. Then if mind or soul can perpetuate individuality absolutely separate from the physical, and material forms cannot continue to manifest activity apart from soul as is now positively verified—that instead of soul being elaborated by matter, matter is elaborated by soul, and subjected to modifications and changes by virtue of such superior operation, an interesting feature in spiritual dynamics is revealed.

Form materialization at spiritual *seances* scientifically attested by such men as Sir Wm. Crookes and witnessed by the writer under uncompromising conditions is an object lesson which we cannot ignore in our consideration.

A human intelligence possessed of all the attributes displayed by ourselves, and who claims to have once inhabited a mortal form, invisible to all but clairvoyants, enters the circle a separate individualized entity. By the volition (which is innate) he appropriates emanations from the sitters, and attracts from the atmosphere certain elements which seek association with his spirit-body, subservient to gravitation. For the time being he is a world builder, and the outer existence is subservient to his power.

Every atom utilized is a prophecy of a world in embryo. Thus the human soul (*which was never an animal*) demonstrates its ability to control from the external as well as the internal—a centrifugal and centripetal modulator of power.

Man in the material body manifests in the same way, only the vibrations are not so marvelously accelerated as in the chemical laboratory called a spiritual *seance*.

Now, if the sitters be gross the material form appropri-

ated will be correspondingly coarse, and *vice versa*. Sometimes the borrowed particles are luminous, thus reflecting the radiance of the manifesting soul. Repeated experiments will render more beautiful the outer covering, and suggest to the philosopher how soul improves, beautifies and controls the outward universe. Mind is the intact, integral vehicle of the soul's expression.

Let us look at primitive man in his first embodiment on the planet earth, and reason from analogy. Although possessing the heaven-erected form that objective instrument would be little removed from the animal, but would be the epitome of all forms existing anterior to its then present manifestation. It would be the quintessence physically of all that had preceded man.

What has improved, refined and comparatively harmonized the external so as to present such an immeasurably superior expression as obtains to-day? Not a personal Deity, localized, therefore circumscribed in his manifestation, but the aggregate of human souls in the two conditions of existence.

Advanced spirits who had acquired experience on other worlds than ours would doubtless coöperate with the beings struggling mightily with their environment, and that environment would ever reflect the results of the operation. A plurality of physical existences and experiences would *evolve the involved*, and objective nature would walk hand in hand with man.

Mind could not possibly be evolved by and from matter, or mental disintegration and transformation would be a logical possibility. Brain is not mind. It does not "secrete thought" as maintained, but is simply the transmitter of thought. Certain individuals manifest the characteristics of certain animals, because primarily animal forms were thought-embodiments rendered objective for the promotion of man's progressive needs, consequently the continual concentration of human intelligence on lower forms throughout the ages causes a reflection of that intelligence in a modified degree. Both the flora and fauna of earth symbolize and

indicate human advancement, refinement and purification; but the beaver ever remains a beaver, the dog a dog, the monkey a monkey, and when man shall no more need animals in his thought-sphere not being individualized they will pass away, and become extinct, or absorbed in the great ocean of unindividualized substance in the spiritual world.

Then why should species merge into each other seeing that subordinate nature is but an auxiliary to man's eternal progress? Human thought is the potent factor in this unfoldment. Thus the human soul in its efforts to become individualized breathes spirit essence upon its surroundings, and everything voices the beauty of that divine inspiration. How charmingly the external world responds to the thought suggestions of the agriculturist and the horticulturist! Nature becomes the obedient vassal of intelligent man, and ever voices his condition of unfoldment.

The wild rose under his loving regard becomes "a thing of beauty," the kindly fruits of the earth obey his mental and spiritual behests, for what is the objective universe but the crystallization or materialization of thought?—that substance which is the only permanent existence. Our perception and reflection are so circumscribed in their operations by the limitations set in physical expression that we are necessarily dependent upon those who occupy other spheres of activity for some logical solution of our problem.

Therefore without being subservient to dictatorial authoritative priestly dominance we will thankfully review such a philosophy of life as they may present, and place the issue in the balance of reason and experience. We are assured from this source that all the stellar worlds in the material universe our own globe included were evolved, consolidated and elaborately prepared in order that man might exercise his activities upon them, and for that alone. But why all this labored expression?

Because without the objectivity of these elements man would be helpless as a babe. His God-potentialities internal would ever remain involuted, and his progress would be indefinitely retarded, for spirit offers no resistance to spirit.

By grappling with external opposition he evolves the God within him, and thus becomes conversant with his own infinite powers.

To become properly apprised of the true philosophical significance of this rendering we will in thought ascend to the celestial world, and take observation of soul unfoldment.

The most advanced spiritual intelligences that have communicated through our modern mediums in an endeavor to describe these august demi-gods of the spiritual universe have exhausted the vocabulary of analogous symbolical representation, but while we thus can only entertain a crude conception of the powers and possibilities of these our *human* brethren functioning on the bold headlands of spiritual culture and divine unfoldment we are certainly enabled to amplify, liberalize and enlarge our perception of man's relationship to the infinite.

Not only the old anthropomorphic idea of Deity, but the very highest conception of the Great First Cause heretofore accepted by the deepest thinkers that have ever evolved a philosophy of existence must now be thrown into the lumber garret of effete thought, and man steps forward to claim the regal dignity hitherto denied him. The inhabitants of the celestial realm, who, regardless of their stupendous might and power claim that they are *human* beings, endowed with attributes similar to our own—who though as far beyond us as we are beyond the cliff-dwellers on earth maintain that proportionally unfolded are *human* souls away beyond and beyond until even their comprehensive perception becomes lost in the vortex of incomprehensible operation, and still beyond and beyond the indissoluble, integral, individualized entity evolves worlds and worlds throughout the infinite ramifications of eternal being.

If we accept this revelation which certainly commends itself to the most liberal reflection our anterior conceptions of the nature of Deity must undergo considerable modification. He cannot be absolutely perfect, because that implies he can receive no more nor impart more than he already possesses. He must either be progressive or become completely

absorbed by his hungry subjects who *eternally* demand spiritual sustenance in proportion to expenditure resulting from such intense mental and spiritual activity. If the human body on earth must be recuperated perpetually in unison with its exhalation it logically follows that the soul must be replenished in consonance with the breathing forth of spiritual vitality and power or it must become diffused in infinity. Then when the Deity as a perfect being has imparted all he possesses from whence will the aggregate of human souls receive the necessary elements to maintain equilibrium?

The philosophy of correspondences as enunciated by Swedenborg and endorsed by the later revelation of modern Spiritualism maintains that there is a spiritual sun the correspondence of our physical sun.

This luminary of the spirit is we are now told impersonal, inexhaustible, a reservoir of intelligence from which souls may draw sustenance indefinitely. This power supplies recuperation *ad infinitum*. From our present narrow contracted sphere of deliberation we naturally infer that this central sun must also be reinforced, re-invigorated and re-supplied, but how and from whence? *Existing in infinity we nevertheless look for a beginning where there is none, and look for an end which can never be.*

Possibly the human soul is a kind of loom in which external thought substance inhaled by breathing becomes purified, clarified, beautified and refined to be correspondingly exhaled; thus improving the surroundings according to the desires of the spirit; for those mighty God-like beings can evidently mould the external at will, and the outer expression will necessarily voice their aspirations and perception. To proceed a step further—we can perceive how a community of such harmoniously related and spiritually balanced souls could condense the spiritual substance by which they are surrounded and render objective a nebula cloud for other souls to exercise their activities upon when the requisite conditions obtained. These tutelary Deities would of course superintend the operations of development and unfoldment, and man would thus find avenues of expression for his

embryonic but infinite possibilities. By clearing the spiritual vision of the cobwebs of the past we can frankly admit, acknowledge and declare that such souls as these possess all the attributes ever conceded to the Great Deity of the illimitable universe. Thus the nebula may be spiritual substance *per se* bequeathed to mortal man, who after ages of evolution by the exercise of similar attributes to those souls on a higher plane purifies, etherealises and renders volatile refined particles which seek association with the spiritual world from whence they came.

The faculty of imagination expanded, elaborated, enthused and overwhelmed by the most brilliant suggestion of divinest thought would utterly fail in an effort to portray the conditions that obtain in the celestial world.

Those happy beings residing there, dazzling with inexpressible glory like the brilliant sun at noonday, defy the choicest vocabulary of description; for no mortal could gaze upon their transcendent beauty. Every impulse is a symphony, every smile an illumination, and every thought an inspiration.

A breath of volition will cause the inanimate to become animate, and life forms are created at will. So plastic to intelligence are the panoramic surroundings that forests and groves assume prismatic hues intensified by etherial adornment; the sighing breeze is a melody rapturous in the extreme, and the rivers meander along discoursing sweetest music in unison with the breathings of the soul. All is one pean of harmony divine, for the external must voice the internal which is at peace with all. Everything is subservient to soul, and man is a creator indeed. One of these radiant "things of light and beauty" is described by the Swedish seer, who beheld approaching him a spiritual intelligent being, glorious to behold. The mode of volition is recorded under the similitude of a celestial chariot. As this chariot drew near he observed that it contained two individualities—male and female, the counterpart relation of each other.

"Two souls with but a single thought,
Two hearts that beat as one."

These dual souls—originally the one perfect sphere, but subsequently dissociated through ages of practical objective and subjective unfoldment necessarily by successive physical embodiments had acquired two experiences, but the twin souls were sympathetically united as one.

This was not the fevered imagination of an impractical irresponsible seer, who mistook symbols for realities. Many seers in Spiritualism have corroborated this grand philosophical rendering of duality—utterly precluding the possibility of mental telepathy or psychological collusion.

This beautiful manifestation furnishes food for mature spiritual reflection. Recognizing the infinity and eternity of spirit duration—of no beginning, and necessarily no end—we can now understand how the objective universe came into being—how it was prepared for vegetable, animal and human life, and how intelligence *human* presided over its involution and evolution throughout the ages. After conditions had become sufficiently salubrious for the advent of animal life (*those materialized thoughts of human beings*) man first essayed to measure his strength with matter on earth, when “The morning stars sang together, and all the sons of God shouted for joy.”

Then man, the bi-sexual—the embryonic infinity, reposing in a quiescent, adolescent, inactive, personified organism—an entity unindividualized became severed, the two constituent elements sought association in the grossest form of material expression, and thus placed their feet upon the first rung of the ladder of eternal progression. As “the child is father of the man” that dual soul was a unit in the aggregate of potential operation submerged by the external in incubation, but destined to be lord of all. Even as the rose-bud possesses involuted the prophecy of floral fruition the human soul in its first impulses of unfoldment in association with subsidiary elements prefigures the glory and spiritual beauty of the divine Speculative, though such a consideration must necessarily be yet sufficient warranty for such an assumption is illustrated here in practical objective life on earth.

The native of the Samoan Islands is apparently absolutely happy. Every material want is abundantly supplied. No greater comfort or pleasure can possibly be imparted. No intellectual or spiritual delight could compensate for the sensuous, wild association with external nature, and he revels in the beatitudes of primitive childhood. If the great and only purpose of existence be the pursuit of happiness then there is no necessity whatever for him to assimilate with progress and civilization, because he possesses already whatever of this such conditions can supply. Nevertheless, we all know that he must inevitably eventually arouse himself from his supine condition of indolence and ease, or the external will never be rendered subservient to his soul in its outward expression. Again, when the magnetic relationship between the two individual halves of humanity is harmonious these counterpart elements are said to be in love with each other.

So beautifully attuned is the spiritually telepathic association that when the positive male places his thought in the direct avenue leading to the reservoir of the negative female soul intense agitation becomes vibrant in both, until an equilibrium is established, and the flowing currents are placidly in unison and full, then calmness divine sits enthroned upon the infinite sea.

Daily and hourly pleasurable "pain" has been experienced; sighings and yearnings unutterable and unfathomable; longings and dubious reflections, dreamy clings, rosy fancies, reveries have obtained; speechless messages have been conveyed by eloquent eyes, mutual affections have been felt though miles of distance have intervened, and the two souls have smiled with indescribable joy. The "fountains of the great deep" of the spirit have been allowed to flow freely, *and surrounding nature has been influenced in proportion to the spiritual activity aroused.* These two mysterious soul beings *afterwards are never the same.* Some rude earthly storm may sever the union after years of sunshine, but the twain are greater, grander, more glorious in expression and power, for verily and indeed

“Tis better to have loved and lost
Than never to have loved at all.”

The evolutionary hypothesis of Darwin manifests limitations because this philosopher was agnostic to the superior aspect of the manifestation of universal activity—that is the spiritual, consequently his perception was circumscribed in its suggestive operations. Instead of demonstrating that man mentally or spiritually was evolved from lower forms of life he is arrested in his deliberations by the fact that species do not merge into each other as he imagined; and there is a missing link which forever makes indissoluble unity in the relation between the animal and the human an absolute impossibility.

But here, at this juncture, man, the spiritual, steps down from the invisible universe, appropriates a material body of the best substance at his disposal—coarse though it would be—substance in preparation of development for ages. He thus “Plants his foot upon the earth, and alters the shape of the universe forever.”

External nature, heretofore subservient to invisible *human* intelligence now becomes co-partner with her master, man, in objective form. Side by side they struggle desperately for human soul-individualization.

Antagonistic though nature may appear she is “cruel only to be kind.” She smiles when the soul of her lover is glad, and frowns when the clouds overshadow his being. She is refined, beautified and evolved by his kindly attentions—he is assisted onward by her gentle regards, and both coöperate in the divine work, viz., the unfoldment of the infinite and eternal possibilities of the human soul.

C. G. OYSTON.

PHILOSOPHICAL DELUSIONS.

We are taught that "Great is the mystery of Godliness" that no man can understand it. These prophets must teach ungodliness, who profess to be ignorant of the truth. There is, however, absolutely no mystery in Evolution. Many things are unknown in unexplored fields, but that fact is forestalled and creates no mystery.

Attributes of the uncaused having no cause furnish no cause to inquire about.

The uncaused cosmic condition unknown to our vibratory range of sensation evolves conditions that become cognizable to our sensation, or, we might say, evolutionary growth in animal life advances to a condition of recognition of their surroundings. This recognition however is evolutionary and when we search for a reality reality is not in sight. For example we see things of different colors as a reality, unmindful that color has no more a real existence than sound. In fact we never see, nor can we see the object. The object reflects its color vibration from borrowed light or its own molecular activity. For illustration, we will suppose a rod with constantly increasing tension and vibration is placed in a dark room—we see nothing. First will be heard a low tone gradually growing sharper till the highest shrill note is heard—then all becomes silent again. Soon a warmth is felt, a red glow followed by all the colors of the rainbow is seen; when dark blue is passed the eye fails to respond and all is darkness again.

This range of molecular motion of colors is 480 trillions per second for red, 500 trillions for white and 707 trillions for blue. The rapidity of light vibration determines the color with the same degree of certainty that the speed of sound vibration determines the key note or pitch in music.

Thus all knowledge of *things* is based on motion that cannot convey one direct truth. Whatever our physical organs make out of this motion is simply the evolutionary

product or output of the animal factory. This animal factory is run by the set tension in food set free about as energy stored in wood growth is set free in flame. This power is equivalent to the vibratory energy expended in combining the gases in the act of growth. The act of sensation of every living thing costs an expenditure of this force. Without such expenditure Thought would be unknown. In fact it would be as impossible for this mental factory to think as for a mill to run without power. Again it would be as impossible to think without something to provoke thought action as for a mill to turn out flour without grain.

We are confronted with the following evolutionary conditions for consideration: We live, yet on any or all of the native elements we would die. We live on the force or sunlight vibration spent in the growth of food. The stomach is the furnace where this stored energy is set free on the principle of combustion, and is used by the whole animal economy in every function of life. Some is used for immediate heat and activity, some is placed on deposit to repair waste and for future distribution in case of shortage about as we store fuel in a bin for natural consumption.

All this is business-like; there is no mystery here when the only channel from necessity is delusive through which knowledge can be imparted is understood.

The pretty tones from the orchestra, the sensation of rhythmic time, the boom of cannon, and thunder's roar, are the evolutionary products of the animal auditory factory; beyond that having no existence whatever. The same is true of vision, odor, feeling and tasting that form the basis of all knowledge. From this it is clear that all we know or can know our animal factory manufactures from an inexhaustible stock of vibrations, simply motion characteristic of the evolutionary condition things are in; hence all knowledge is based on motion conditions create. Clearly intelligence is a correlate of evolutionary force, having the same relation to substance as rainbows and shadows.

Flour, whether wheat, rye, or barley, is like the grain fed the hopper; so is the product of this mental machine. If the

mental hopper of an honest jury is fed with false testimony they may find an innocent man guilty, and an honest judge may sentence him to be hanged. It is plain that nothing can be more unconsciously mechanical—acting as acted upon by conditions, circumstances and reflections—than this sensation machine.

Our memory of false theories, is equally vivid with truth. We can easily understand if a man were reared and fed exclusively on errors he would die possessed of no knowledge, and yet he might think himself wise, being unaware of evolutionary delusions.

The living reality of natural delusions leaves no doubt in our mind of the truth of our natural sensations.

We hear sounds, smell odors, see colors, feel heat and may be consumed by electric flame and yet, all are simply forms of motion. Sensing these things as realities, man reasoned that he must possess a spirit entity from Jehovah that could take cognizance of such extraordinary events. His conduct, however, was so unbecoming any rational idea of great Jehovah as to suggest that he must possess a dual nature, the animal, or carnal nature, and a spiritual nature—that heaven and earth united in man. The attributes of these two natures fill many volumes of inspired books that still remain a sacred monument to the folly of untutored thought.

FRANKLIN D. ORCUTT.

The words of men are like the leaves of the trees; when they are too many, they hinder the growth of the fruit.

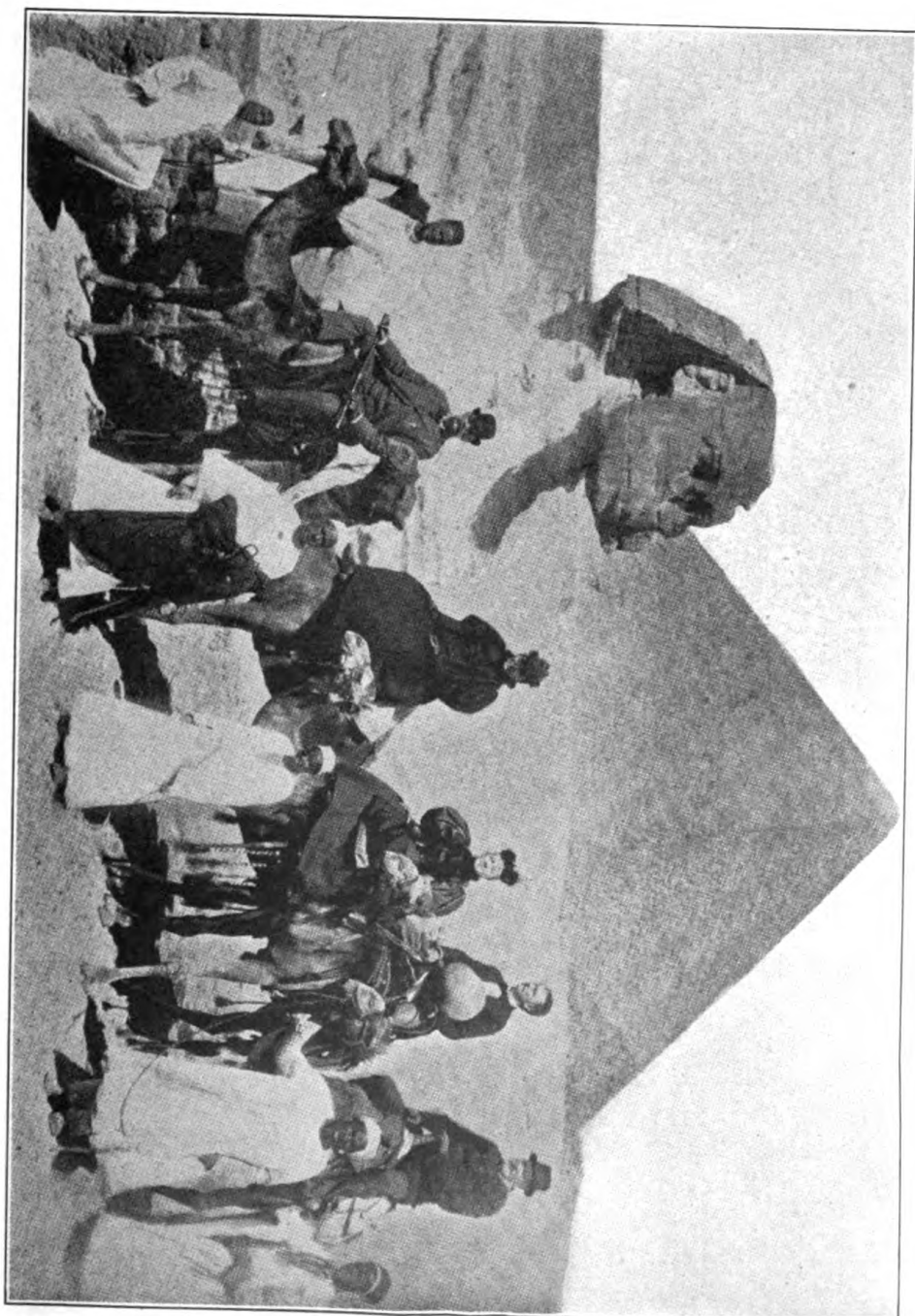
—Steiger.

There is some soul of goodness in things evil,—
Would men observingly distil it out.

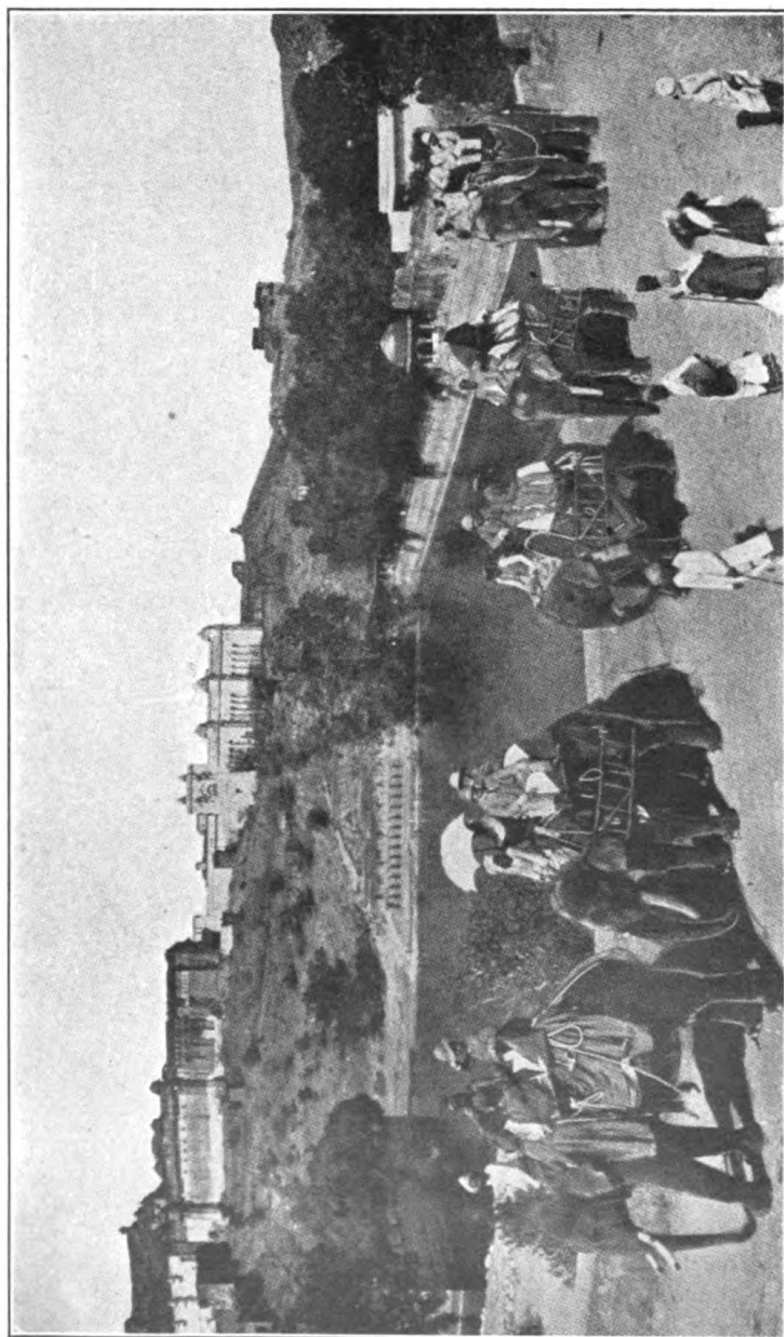
—Shakespeare.

Sweep the *snow* from thine own door; spy not the *frost* on another's tiles.

—Chinese.



AT THE PYRAMIDS



ON THE MAHARAJAH'S ELEPHANTS, TO VISIT THE PALACE OF JAIPORE

ASTRONOMY IN ANCIENT INDIA.

The originality and inventiveness of the Hindu mind is beyond all question. Their laws, astronomy, arithmetic, geometry and grammar were entirely their own, and many discoveries made in ancient India, like the decimal notations in arithmetic, are now the common heritage of the civilized world.

A noticeable fact is that the culture of all branches of learning connected itself with religion and religious rites, and religion stimulated inquiries and extended the triumphs of science in India. Modern scholars are unable to decide where religious speculations end, and science and philosophy begin.

The studentship of the Aryan boy often extended from twelve to twenty-four, or even thirty-six years, before he married and settled down as a householder and a member of society. Therefore it is not strange that the majestic science of the stars made great advancement.

The Greeks of Bactria were powerful in the second century B. C., and repeatedly crossed the Indus. One of them, Meander, penetrated as far as the Ganges, and many Greek astronomers referred to "the advanced Astronomy of India." This ancient science received great encouragement in the age of Vikramaditya, and three of the brightest names in Hindu astronomy belong to the sixth and seventh centuries. Aryabhatta was born in Patna 476 A. D., and wrote a book known by his name. He maintains the theory of the earth's revolution on its own axis, and explains the true cause of the solar and lunar eclipses; also we find in his work the names of the twelve signs of the solar zodiac, meaning one power divided into many but one in harmony. The Hindu astronomers had marked the lunar zodiac—the twenty-seven constellations along the path of the moon—but for the solar zodiac they are undoubtedly indebted to western observers.

Varahamihira was born about 505 A. D., and was one of the "nine gems" of the court of Vikramaditya. He compiled

and recast the five older Siddbanas, and also wrote an encyclopedic work of one hundred and five chapters, known as Bribat-Sanhita. Besides astronomy proper it treats of rains, winds and earthquakes, of architecture and temple building, precious stones and animals.

The third great astronomer of the age was Brahmagupta, who wrote in A. D. 628. His work consists of twenty-six chapters, ten of which comprise his astronomical system; the next ten are supplementary, and the last chapter is a treatise on spherics.

R. C. Dutt, in "Civilization of India," writes:

"The Puranic age, A. D. 500 to 800, was the most brilliant, and great progress was made in the sciences and arts. Hindu writers of this time advanced 18 Siddbanas, or astrological systems. The oldest of them are Parasaras and Gargas. The former, an ancient name in Hindu astronomy, was connected with the compilation of the Vedic Calendar, Vedic age, 2000 to 1400 B. C., but the work of Parasa Tantra, which professes to contain his teachings, belongs to the Buddhistic age, 315 B. C. to A. D. 500, and was mostly written in prose, and contained a chapter on geography which was reproduced in the succeeding age. Gargas' writings inform us of the Greek invasion, and show that the science of astrology was then well established. Another work known as Surya Siddhanta, was recast by Hindu astronomers of a subsequent age, and has been translated into English. A fourth book called Pulisa Siddhanta, is a Hindu adaptation from a Greek work, probably that of Paulus Alexandrinus, and a fifth book known as Brahma Siddhanta was also recast by the astronomer of a later time."

In the twelfth century the renowned Bhaskara-Acharya compiled his great art work, "The Siddbanta Siromani." The preliminary portions of this work, on algebra and arithmetic, have been translated into English by Colebrook, who writes, "In philosophy the Hindus are masters of the Greeks, not their disciples."

Among the more modern astronomers, Juan Khan, who lived in 1325, was an accomplished and learned prince, poet

and logician. Travelers of to-day, visiting the deserted city of Ambir, looking among the magnificent ruins find (in a wonderful state of preservation) the remains of an Astronomical Observatory, built in 1742 by the learned Jai Singh 2nd, of Jaipore, which city he built after deserting his first home, Ambir because he felt it was incapable of development, was too inaccessible, and being enclosed in a valley, unfitted for astronomical purposes. The photograph illustrates the ruins of his first observatory in the deserted city of Ambir. In consequence of these limitations, he built the new city of Jaipore, or Jeypore, eight miles lower down, and then commanded the entire population of Ambir to abandon their homes and reside in Jaipore. He is famous in Oriental history as the greatest astronomer that India has known. Jai Singh also beautified Jaipore with palaces and beautiful gardens. Travelers to-day are charmed with this city which is yet wonderful in its complete harmony of color, *rose* color throughout all its conceptions. Even the costumes of the people are "couleur de rose." Here also is found the exquisite Jeypore enamel, and finest embroideries. The cut pictures a party on the Maharajah's elephants, going to visit the Palace of Jeypore. These Rajahs are hospitality itself to any guests they receive, and who come with suitable introductions. Many of them possess "that gleam of the Orient, that potential refinement impossible to describe as to deny."

Jaccoliot, in his very interesting book, "Occult Science," reminds us that India has preserved the manuscript treasures of her primitive civilization, and that antiquity has derived from that land all the scientific knowledge of life which it possesses; also that Initiates of the Hindu Temples were much like Moses, Socrates, Plato, Aristotle and the Essenes, and like the Christian Apostles. Jaccoliot also writes: "No purer morality ever grew from any system of Philosophy, however elevated."

MARIE B. SMITH.

MY CREED.

I count myself a faithful friend
Of every child of earth,
I dare not say of one who lives,
He has ignoble birth.

For on the brow of every one,
Though dark that brow may be,
I trace the light of life divine,
In low or high degree.

Christ said, "Abide ye all in love,"
That mandate I revere,
And trust that it may be my guide
Through all my wanderings here.

"All lovely things of good report"
I seek, as flowers the sun;
But more I love the peace of mind
That comes with duty done.

And when earth's children seek my aid,
I hear love's high command,
And if within my power to bless,
I dare not stay my hand.

As wandering birds, storm-stayed at night,
Oft in my home find rest,
So would I greet each weary soul
As some dear angel-guest.

And though in deeds but ill expressed,
This purpose meets your view,
Know this, oh, friends, in humble trust
That duty I pursue.

By rules the unthinking world holds good,
I pray you, judge me not,
For, reading oft love's higher law,
Those rules I soon forgot.

But ne'er by following base desires
Do we that law fulfil;
Pure motives wedded to pure deeds
Bespeak th'obedient will.

I'd grant no armistice to wrong,
I'd parley not with sin;
I say to every youthful heart
Let not the tempters in.

But, oh! I judge not men by rank,
I see the balanced scale
Of Justice in the hands of God,
And know truth will prevail.

And looking back o'er æons past,
As through a long dark night,
I read that what was once called wrong,
Stands now revealed as right.

The symbolized birth of Truth and Love
Was given when Christ was born;
The whitest flowers spring from the mire,
Night brings the radiant morn.

BELLE BUSH.

For we know not every morrow
Can be sad;
In so forgetting all the sorrow we have had,
Let us fold away our fears,
And put by our foolish tears
And through all the coming years
Just be glad.

—James Whitcomb Riley.

HIS GIFTS.

He made the stars to shine their light
 O'er kindred paths of men;
 He made the slumber of the night
 That those who strove might ken
 The goodness of a deed well done
 When toil had vanished with the sun.

Full well He made the rose to bloom,
 Full well the brook to sing;
 His wisdom fashioned dark and gloom,
 That later dawns should bring
 Conception of the splendid worth
 Of days that brighten men and earth.

His spirit breathed the spark of life,
 His smile ordained the love
 Which yet can enter in the strife—
 His wondrous dome above
 Was fashioned on the broadest plan
 Of peace, good will on earth to man.

And for the stars that bless the night,
 The slumber-dreams of hope,
 The roses and the brook's delight,
 The darkness whence we grope;
 Mankind shall bend in faith to sing
 The bounteous virtues of its King!

FRANK W. TAYLOR, JR.

If our life is clouded and the clouds have a silver lining,
 let us wear our clouds wrong side out, or bright side out.
 —*M. D. Babcock.*

And because right is right, to follow right
 Were wisdom in the scorn of consequence.
 —*Tennyson.*

The spectacles of regret always magnify.
 —*Henry Vandyke.*

DEPARTMENT OF PSYCHIC PHENOMENA

**For the study of the subtile laws of Life and Being,
and the deeper consciousness**

NOTE: This department will be open to earnest consideration and wise conclusions on any of those subjects which relate to the finer forces of nature as expressed through the subtile forces of the mind, and to the deeper mysteries of the inner nature of man which appear to express through the various phenomena that attach to occult and supersensuous modes of activity. These are often classed as "Thought Transference" or "Telepathy," "Mind-reading," "Clairvoyance," "Trance," "Mesmerism," "Hypnotism," "Psychic Aura," "Psychic Presence," "Spiritualism," "Double Consciousness" "Somnambulism," "Mysticism," "Mystic Symbolism," etc. Underneath the most of these subjects, which are as yet little understood, definite law is always to be found. A vast field of inquiry lies before us and the development of knowledge of the actual underlying laws is most important.

Carefully prepared material, based upon facts and presented by thoroughly honest contributors, will receive careful attention here, editorially, and will be used where practicable. The action of the mind in Dreams, especially in the symbolic dream, the conveyance of ideas through Thought-Transference; and particularly the establishing of action in life through these means—these are points that lie nearest at hand for immediate investigation. Carefully written letters may be used in a Correspondence Column.

The coöperation of interested individuals throughout the world is invited and very much desired. No monetary payment attaches to this department work. The truth, uninfluenced, must prevail.

PSYCHIC STUDY.

The field of psychical research is one of somewhat perplexing difficulty, and its range is almost without limit. Its history covers an area extending back to very early times. At various periods in the world's history attempts have been made to examine psychic phenomena according to the scientific methods prevalent at the time.

The Neoplatonists were familiar with these things. Porphyry, one of their philosophers, was a student in such lines, and in a letter to Anebo he discourses on such phenomena as "levitation"; the power of walking through fire unharmed; the moving, unaided, of inanimate objects; spirit apparitions, etc.

The lives of the saints are full of records of similar phenomena and of witch trials. St. Augustine wrote with great clearness and considerable skepticism on the whole subject. All phases of it are found among the Japanese, Chinese and Hindus, as well as in other countries.

In the 16th and 17th centuries there was much agitation of these matters and many attempts were made by investigators to obtain reliable evidence concerning haunted houses and their disturbances, etc. Among the Orientals divination was extensively practiced; and future events were shown to gazers in mirrors, crystals, vessels of water, or drops of ink or blood, among people of ancient as well as mediæval and modern times. The miraculous healing of diseases was as common then as now.

The work of the Society for Psychical Research has opened up some interesting phases and has settled some questions relating to hitherto unexplained phenomena. Experiments have proved that certain persons do see visions in crystal, ink or water; but how far these are pictures of the imagination is a question yet to be settled.

The subconscious self with its store of dormant memories and its acute faculties should be taken more into considera-

tion when analysing these phenomena. There is more than a possibility of explaining their action in a normal way if the area of the human soul be investigated. Spiritual problems, of course, are not capable of exact experiment, but the study of the mind is the first step toward their solution. The marvelous processes of the mind are sufficient to explain most if not all of these phenomena. The tendency among investigators has been to turn in the direction of the "ghost" theory, so that the "supernatural" occupies the field to the exclusion of a more sane interpretation. In reality there is nothing *supernatural*. All is one perfect unity.

It is impossible to place a limit to the action of the mind in its many phases of activity. There is a field here undreamt of in the philosophy of those who are seeking for the solution of psychic phenomena outside of that realm. According to its sensitiveness, each individual mind is influenced upon the psychic plane of being, and there are very few phenomena that cannot be satisfactorily explained upon the ground of telepathy which has now become a recognized fact in the mental realm.

Much of the work of present investigators seems to be more or less wasted effort, because insufficient attention is given to this phase of the subject. If one quarter of the earnestness now bestowed upon a line of work which appears to be of little use to humanity, were turned within to the legitimate field of the mind, marvels might be disclosed to the wonder as well as the satisfaction of the thoughtful world; a reward far greater than is likely to come to present methods.

The Chinese have a saying that an unlucky word dropped from the tongue can not be brought back by a coach and six horses.

Life is a series of lessons, which must be lived to be understood.

—R. W. Emerson.

THE IBSEN MYSTERIES.

Nowhere latterly has the domain of the mysterious been invaded, and its strange folk brought forward to do duty in broad day so tellingly, as by the dramatist Ibsen. It is usually said of him by his countrymen that his use of the mystical was merely for the sake of having a literary vehicle at once unusual and interesting. But there are those who sometimes fancy, so clear was he upon the principles which pertain to that realm, that the great Norwegian was at heart himself a real mystic.

We find a kind of finer law running threadlike through his writings, that the foot of man should be turned aside from crushing a worm for the sake of the related life running in that seemingly inconsequent body; that it is lest the gods be tempted to revenge, the gods of the forests and the stored-up treasures that supply us, that trees should not be cut down without need, or in wastefulness; while self-denials, even to the point of plain food and but little of it, is excellent, as yielding back to man his highest values—the spiritual illumination.

Ibsen's mystical beings, like those of Shakespeare, are, in their finer essences, always to be relied on, and Norway is a rare field for the exploitation of the mysterious. His seers do not err, his ghosts come in as if trained to do duty for psychical researchers, his signals from "the other side" are those which any one may test.

The drama of *Peer Gynt* is replete with the mystical. The play itself is usually looked upon as comedy, and so it is if one be looking for comedy; but much of its philosophy and certainly a very great share of the idea stored up like deep, clear wells of meaning, in its symbolism, is far from mirth-provoking. It is rather oftentimes too deep to be noticed at all unless one be apprised beforehand where to look for it, or is something of a student of such things as the folklore of the North, the old Goth ghost tales, and the temple mysteries of more ancient cultures.

The name Peer Gynt, it is said, was primarily that of an old man of the Norwegian hills, perhaps on the order of our own Dan Tucker, who was in his day very much at home in dealing with "trolls," the spirits or "godkins" of remote and lonely places, supposed to be malicious and to drive off the cattle while the farmer slept, or to steal the meat from the frying-pan right under the housewife's nose.

The ancient Peer was a fighting character, and held to be brave indeed in bringing these spirits of the hills to extermination. But the Peer of the Ibsen poem, neither seeking to exterminate nor to destroy anything in the realm of queer things, came, toward the end of his life, to discern, in one "spirit of the hills," the fairest soul of all his land and people. But when that time came he was asearch, and in all humbleness of heart, if he himself might live, and without any longer the least desire of domination. Thus the resemblance between the Peer of the legend and the Peer of the drama does not seem to carry much beyond the primary fact of their common acquaintance with hill trolls.

The word "troll" is full of interest. To some it means a spirit, but a spirit comical and prankish; while to others it is a veritable bogey. But when it is remembered that in an olden day a deva or god, to these North people, was expressed by the word "As," while at the far East and notably among the Hindus, the term "As"-tral (astral), meant a luminous spirit which followed or trailed its star, or moved in planetary attraction, a wonderful light is thrown upon the little troll-folk of Norway in their modern and misunderstood estate.

In the drama of Peer Gynt an illustration of Ibsen's use of the symbolical, as fine as far-fetched and yet direct enough, introduces an interesting reference to the Gothic dog astral. This is in Act V, in the scenes with the Strange Passenger, who comes upon Peer aboard ship, just when complete shipwreck seems imminent. Peer Gynt is now an old man and is trying to get back to his native land and home. He has had worldly success and lost it.

Peer was a born seer or psychic. He could as a boy under-

stand animals and birds, talk with spirits, read the future from the shapes of clouds, and make verses. His was the nature of but a green mountain lad, but he had the fair vision. In those empty-handed days he had asked with the pathos of unprepared youth, "what am I, what shall I?" and now again, when he is almost at the end of it, with the pathos of a nearly empty pocket and the half-embittered hope of age, he still seeks solution of the same riddle, "what is life, his own life?"

Peer is alone and they are nearing the shore. A terrific storm is raging and destruction seems inevitable. It is a state of hope against hope. Peer thinks himself the only passenger aboard, when suddenly the Strange Passenger appears. They talk. The newcomer begins a kind of interview; Peer is not unknown.

This interview "functions," as the Theosophists say, wholly on the planes of curiosity and discouragement. As a kind of grand inquisitor, gentlemanly, suave, cool, "As you are sure to go under," or "At times like these when ruin is inevitable, a man is likely to be open-handed," etc., such are his hints. "Do you want money?" asks the depleted Peer in terror. "No, no, but when you are quite dead I would like your carcase. I'll open it up, show it off," make something, it would seem, off it. Peer determinedly puts off the thought that it is the last of him and the man goes away, but not without a "friendly" nod and a last word, "I'll see you again when you're sinking; then perhaps you'll be ready to negotiate."

Who was the Strange Passenger?

It is related that when *Peer Gynt* was first printed, Mr. Clemens Petersen, a contemporary critic, in writing of the poem, said the Strange Passenger was symbolic of dread. Mr. Ibsen at once warmly denied having any such idea.

Mystics who have reached the finer vision recognize it as the highest esoteric truth that this type of presence will appear in moments of supreme test, as fear, death, etc., and by the very hatefulness of its arguments set the living will going in its own defense, and so compel it to reveal to itself its own overlooked or forgotten resources. Its office thus does become, in its finality, "friendly," even as the Strange Passenger had hinted. This, the writer believes, was the transcendent side of Mr. Ibsen's symbol.

Peer himself asks the question of the ship's steward, who is passing. "I know of no passenger but yourself," is the reply. Then he queries the ship's boy, "who was it that just went down the companion way?" and the boy answers, "The ship's dog, sir."

Did ever a faltering man of business, an artist or an author meet, in the shipwreck, this Strange Passenger? In the play he emerges as a kind of silently following shark, appearing at the moment of an expected going down to lay hold, without cost to himself, of whatever is left.

The two men do meet again. Peer does not sink. It is in mid-ocean. Each is now equally bad off and struggling to save his life. The Strange Passenger comes alongside, and does in fact have to support himself a little by Peer's buoy, an overturned boat. He at once resumes his prophecy of the other's immediate disaster, but first asks if there be anything at all left. "Nothing," is the answer, and it is then the Strange Passenger begins hinting that there is still "a way out" known to himself, but he gets no farther. He still supports himself on Peer who, as in the strength of some suddenly born courage, "looks at him," and asks quite directly if he "knew of a way out" or had anything to offer by way of helping out, why had he not said so before and not waited till the very dawn of death?

This puts the Strange Passenger into but little discomfiture. He goes right on smoothly talking, but on leaving it is not now his to throw back a dark hint of death at the struggling man, but calls to him not to fear, he'll last some time yet. Peer's sturdy resistance in the supreme moment and his fearless willingness to take consequences, were now become his strength, and in a short time he is safe on land.

Who was the Strange Passenger?

The one reference, in the poem's text, to the dog, would seem to be, though small, the only and if true a most interesting key to this personage. Where have we met that dog before? At the feet of Faust, of all the Fausts; the wonder-working necromancer of the most ancient legends, the scarcely less magically empowered inventor of printing, and

Goethe's wonderful hero. The spirit dog has variously represented, in the evolving German concept, the trickster, the ambitious small director, the indirect pilot, etc., and when appearing with the Faust of Goethe, the mocking demon or laughing devil. When invoked by Faust who had then become master and the other follower, Mephistopheles would emerge as a man, but left alone he would again take on the form of a dog.

The whole symbol is a strength in Ibsen's matchless style. Note the significance, worthy its Faustean connection, of the dog being the "ship's dog," an inherent part of that failing system of things to which this man must, for the time, trust even life itself! A master of satire has his doubtless personal fling, and calls his enemy a dog; an artist graces his story by making use of one of the highest literary allusions; while an astute dramatist makes good headway with a turning point in his play.

Hindustan classifies this astral dog as dimensional. Its appearance is usually to writers. It signifies the presence or state of versatility and is accepted as bringing strength and certain qualities of vitality. It is not permanent; giving way, with the ascent of mental powers in its master, to higher and more complex forms, notably the "black beast" of the dimension of invincible philosophy.

MARTHA VIRGINIA BURTON.

Remember, others shall
 Take patience labor to their heart and head,
 From thy hand, and thy heart, and thy brave cheer.

* * * * *

The least flower, with a brimming cup may stand,
 And share its dew-drop with another near.

—*Elizabeth Barrett Browning.*

Of what use is it that your mind has become a vast
 granary of knowledge, if you have not strength to turn the
 key?

—*Matthews.*

THE EVIDENCE OF THINGS UNSEEN.

In the study of psychic phenomena, mental poise is a prime essential. It is to be regretted that students of the science too often approach it with the prejudice of utter ignorance or the bias of preconceived opinions, and in the majority of such instances, each discovers what he is looking for. Now and then, we find truthseekers who are willing to shelter a vagrant thought long enough to ascertain whether or no, they are "entertaining an angel unawares," and their evidence is usually worth recording.

At a small and informal gathering of literary notables, recently, a woman writer, famed for her keen observation, reticence and conservatism, related the following remarkable experience, which with her permission, appears herewith, for the first time in print.

"I was dining with a friend," she said, "when our conversation was suddenly interrupted by a vigorous rapping upon the table, which made the dishes 'clink.' At this, the maid became so alarmed, that she fled from the room; followed almost immediately by my hostess. I turned inquiringly to my host, who quietly observed: 'This is not in my line, but I will see it out with you.'

"At this, I attempted an interpretation of the raps by means of the alphabetic code in use among psychics, and learned that an editor in New York wished me to come at once to that city. This was the more remarkable, as my plans were perfected for a lecture tour. When I protested that there must be some mistake, the message was repeated with sharp insistence, ceasing only when I agreed to consider the matter.

"The intrusion was most unwelcome, and the awe with which each member of the family regarded me, became painfully embarrassing. I therefore exerted myself to the utmost, to treat the incident with indifference. You may imagine the surprise, therefore, when the following morning I found a

letter at my plate, postmarked New York, in which the position of associate editor was offered, and which I, later, accepted.

"On my arrival in the city, I set out immediately to find a boarding-place, but go where I would, nothing appeared to me as desirable. One afternoon, in desperation, I stopped a woman on the street and inquired if she knew of or could recommend a pleasant place? As I spoke my eyes fell upon a charming old mansion to our right, and I exclaimed: 'That's the place; I'll go there.'

" 'I'm not so certain,' she replied with a smile. 'The owner is an aged and extremely exclusive person. I have never known her to receive a stranger into her home.'

" 'But I must see her. She can only refuse, and I am strangely drawn to the place,' I insisted.

" 'As you will,' said the woman, and I ascended the steps of the house.

"In response to my ring and questions, the maid informed me that they did not take boarders, and I was turning to leave, when a sweet voice called: 'Mary, show the lady into the library; I will see her in a moment.'

"The interview resulted in my being installed as a member of the household, and from the first, I was impressed by the cordiality and informality of my hostess, who was exceptionally conventional. This led me at last, to ask her how it happened that she was induced to admit a perfect stranger into her home? To my astonishment, she replied:

" '*I was expecting you.*'

" 'Expecting me!' I gasped.

" 'Certainly. I was told that you were coming to bring me the truth concerning many things. Also, that you would not remain long. You have indeed, brought me light, and the bond of delightful obligation will be eternal.'

" 'Tell me,' I said, when she had concluded. " 'How do you account for such experiences as this one?'"

"To my mind they are the evidence of existing laws, as yet dimly recognized and therefore rarely operative. All mystery is but ignorance veiled, and our limitations should at

least keep us modest and prevent our becoming what Emerson termed 'impudently knowing.' Thus, I remain passively receptive and hopefully assured that the dawn is at hand and that the NEW DAY will bring the promised light for which all humanity yearns."

M. C. WEED.

THE CALL TO REBIRTH.

O Soul in peaceful Devachan,
O resting Soul who once was man—
The hour again has come for strife,
The time of growth that men call life!
The vast still deeps of space do span
This loving call to Devachan.

"O come"—sweet cry from woman's heart.—
"Lo, here wait I, life to impart.
Come once again mine own to be!—
Rememberest not thy past with me?
In days far by, thy love was tried—
In ages past, for thee I died."

"O come!"—The soft call penetrates
To where the deathless Spirit waits.
Thro' shimmering mist of Devachan
Clearly the tender whisper ran.
See—mightier far is love than death!
Once more the waiting Soul draws breath.

A mother's moan—a babe's weak wail—
A mother's love tho' all else fail.
Yea, never Love can lose its own—
Love changeth not, however known;
Nor love of woman, nor of man,
But waxeth pure in Devachan.

F. E. D. M.

A DREAM.

Some years ago several young ladies were in the habit of coming to my studio for lessons in painting; one of them a normal graduate obtained a position in Gautemala, Central America, as teacher in a governmental school where she had been for some months at the time of which I am writing. I dreamed that I stood in a gateway of what I found by investigation to be a cemetery which was surrounded by a very high thick wall of yellowish white stone; the whole scene seemed very strangely different from anything I had ever seen before; the headstones were lying flat upon the graves instead of standing. The time seemed toward sunset and the view from the gateway through which I looked out was magnificent. The distance over a gradual, sloping, diversified country seemed almost unlimited. Tempted to explore further I turned toward what seemed to be the southwest corner of the grounds. I stood soon by a newly made grave, its head near the wall where was carelessly clinging a bit of English ivy with three separate spreading vine-like tendrils. Suddenly I thought, "this must be M—'s grave." I turned away sadly and thought, "I will try to find the school building;" going as I afterward learned in the exact route to do this.

I recall the interest that I felt in the low adobe building so unlike our own architecture; but there it ended, for I was awake and in my own room in B—— but with every detail of my adventure as plainly impressed upon memory as if I had really visited the spot, which I suppose I must have done in some mysterious psychic way.

A talk, a few months later, with the lady with whom my friend stayed while in school, confirmed this as well as the fact that the cemetery wall was yellowish white gypsum, and that standing in the gateway one could see ninety miles to the coast. The ivy mentioned was taken by my friend when she left home and was planted as I saw it fastened to the wall.

F. B.

DEPARTMENT OF METAPHYSICS

For the Practical Application of Principles to
Life, Health and Character

NOTE This department will be devoted to the Healing Philosophy and such phases of thought, experience, demonstrations and knowledge as may help in intelligent ways to spread the true healing knowledge and develop its legitimate powers.

Articles that are thoroughly sound and instruct without befogging or misleading the reader will be inserted as received and approved, but no money will be paid for the writing. The department work is a labor of love and appreciation with us all, and must stand as such.

THE REALITY OF METAPHYSICS.

Theoretically, metaphysics may be viewed as a religious philosophy of the highest order. Practically, it is a science, dealing with exact relations in ways that are capable of the most practical and enduring demonstrations. As a working philosophy it occupies intermediate ground between religion and science, where it includes all of the actual truth of both. Metaphysics, therefore, comprises the common ground of understanding, where these two important phases of learning may combine their activities and proceed as the one real exponent of truth. In this procedure the two methods of thought will constitute a real foundation for actual knowledge with relation to life.

Except by those who have accepted the general statement of the metaphysical theory of life and its working laws, these facts are as yet but vaguely recognized. Nevertheless, they are entirely true; and the realization of their character renders metaphysics a true philosophy of existence, as well as a real science of life. Its basis is the conception of wholeness; and only such thinking as includes entire wholeness in

the subject-matter can stand as a permanent feature in its philosophy. All of the ultimate demonstrations of the metaphysical theory must, in their operative action, give evidence of wholeness, soundness and eventual health to the individual. Such results will render the theory true, in both its philosophic and its scientific aspects.

Pure metaphysical philosophy recognizes both the fundamental reality of spirit and the spiritual nature of intelligence. In spiritual reality it finds a universe which, in its entirety, is perfectly whole; and which, at the same time, is infinitely expressive in its individual activity. This necessitates infinity in both the number and the variety of its expressions, and in the real features of its being.

Metaphysics also recognizes matter, materiality and the apparent physical universe for just what can be demonstrated to be *true* and *real* about them. In perfect fairness it cannot accept more than this, and it will not rest content with less. The true metaphysical philosopher does not fear the issue of any question brought to the testing ground; and he does not hesitate to employ the highest degrees of intelligence at his command in thinking closely, according to the inviolable rules of logic and mathematics, about any proposition made on either side of this seeming shield of speculation about life. In this manner all propositions can be tested and their statements proved or disproved according to their results in the activities of life.

Intelligence is always spiritual in nature. Real thought, also, is spiritual in its action because based upon spiritual activities and depending upon the spiritual faculties to give it force. Logic and mathematics, also, are perfect and exact in all their operations, and this renders them spiritual in both nature and character. With these faculties and instruments every opinion and every theory advanced relating to either the material or the spiritual hypothesis of substance and reality can be thoroughly examined. All of these processes are strictly metaphysical, and their character is entirely real. One thus informed may speak with authority, because he deals with principles.

In this attitude of mind the universe is viewed as spiritual substance and as PERMANENT REALITY. This mental attitude, itself, is altogether metaphysical. While examining the subject the following postulates are deemed true:

(a) SPIRITUAL REALITY is principle. It manifests in activity. The ultimate of this activity is Being.

(b) SPIRITUAL ACTIVITY is the substance of Reality.

(c) INTELLIGENCE is the chief constituent of spiritual activity, and is always exhibited in its transactions. Being spiritual it is universal. It is the source of all purpose, design, will, energy, power, force and life.

(d) MAN is the individual expression of all of these true elements of intelligence. As man he is the full EXPRESSION OF INFINITE REALITY; and *freedom*, as a quality in his constitution, is a moral necessity.

(e) Because of the element of freedom in his make-up the individual can temporarily think in any direction, not being *compelled* to think rightly or withheld from wrong conclusions by any power outside of himself. This option or possibility is a logical necessity of the postulating of freedom as a quality of the intelligent being.

(f) Having exercised his natural freedom in his thinking, under the external guidance of the psychic senses, and thus centered his thought upon himself until the opinion advanced about his own seeming self-being has taken possession of his reasoning faculties, he then proceeds, through the consequent misuse of all those high powers of his infinite nature, to think whatever he believes will gratify and help the seemingly separate self. An apparent, material universe is the inevitable result. In it each thought has become a seeming thing—an objective representation of the density, opacity, lethargy and lifelessness of his self-illusionized imagination. To the *real* faculties it is only an appearance—a sort of shadow-life. It is illusion and appears only under the self-responsive action of sense-life. It is not the *actual* life of the *real* man.

The understanding of metaphysical principles regulates the thinking here, and determines the facts. This again dem-

onstrates the fundamental reality of metaphysics. No other philosophy helps with these problems. Only that which is *real* can accomplish such results in the understanding.

The *modus operandi* by which it is possible for this illusion to result from the "real," which is always necessarily pure and true, can be comprehended only by means of understanding the process of the inverting of thought-action, wherein by self-centering his activities (or, rather, his uses of them) man himself produces what to his somewhat distorted vision seems to be a "will" of his own, through which he may work for himself alone. Here he inadvertently turns his face away from truth, and the error begins to appear as something real. Its appearance beguiles his reason, and his senses, following the false evidence, lead him further along the same downward path.

The primal state of life is FUNDAMENTAL REALITY OF BEING. It is activity, substance and intelligence combined in a whole of life. The united all is Divine Being, universally named God. The next state of life is the INDIVIDUAL MANIFESTATION of this ultimate whole, which takes form through or by means of the infinite diversification of active intelligence. This is individual being, known as man. This, of course, means generic man. It includes every individualized activity in the universe of reality—the individual universe, in which each thing is real. This combined activity is man.

Continuing this analysis, another element of living activity most essential to all advancement appears for consideration. This is intelligent consciousness, which leads to INDIVIDUAL RECOGNITION OF REALITY. If this faculty of the human mind had always been exercised as a pure and unmixed recognition of that which actually is, interpreted according to real conditions, regardless of separate wishes and without exaggerated self-consciousness, man himself would have remained fully conscious of his own oneness with the whole, and so might have retained conscious possession of his high estate in divine reality. Under such circumstances the next step in the progress of understanding should have been a further realization of his united action with the whole in

the full consciousness of the complete perfection from which nothing can be taken away by any one for any purpose. But instead of this he seems to have taken the opposite course, thus viewing himself, in his separate selfhood, as Being. Then the natural allurements of self-being began to occupy his attention, exclusive of other features of living.

Such a course soon leads to the centering of conscious thinking upon oneself and upon personal interests; and this, in turn, almost unconsciously result in withdrawing conscious thought from the whole and its qualities, and allowing it to become absorbed in separate self-interests.

This is exercising the power of choice in a way quite the opposite of a realization of Divine Intelligence. The deplorable result is the establishing in the mind and considering as a real feature of the man of what seems to be a "self-will," instead of the DIVINE WILL, which is his real possession. This mistake leads directly to the next step in the outward direction, which is the condensation of thought-action in the narrow channel of self-will. This culminates in a determination to do whatever seems to be to the advantage of the selfhood, which has now become all-important in the personal considerations.

In the real intelligence, which is exercised in all of man's divine thinking, the activity of spiritual consciousness results in a concentration of the thinking powers for a definite purpose. In this concentration all the real forces of the mind work together from the basis of a common centre in understanding. In the original statement this centre includes the *whole of reality*, both during the working of the problem and in the divine conclusion.

The foolishness of self-consciousness, however, leads not to concentration, in a state of divine activity, but to a condensation of mental action in the element of self-will. The condensation comes about through a mental lethargy which is the exact opposite of activity. In this inverted state of thinking the mind makes continual effort to aggregate and condense for personal benefit all that seems to possess value. This results in withdrawing the conscious thought from

activity itself, and condensing its operations upon the reverse state; and this is always for the purpose of gain in some personal way. This operation leads to an inversion of the state of consciousness, without knowledge of the fact on the part of the individual himself.

Man himself is divine in nature and he possesses the full possibilities of the pure understanding and the real life. He never fell, except by inadvertently changing his base of consciousness while listening to the siren songs of the sense-illusion of separate existence. It is impossible for him to transgress divine law entirely or permanently. Dream as he may he cannot see things altogether inactive, or form images not constructed in geometrical form, and based upon mathematical principles. These real laws of activity and its expression still inhere in his nature, and they come forward with all of his thinking, becoming embodied, in some degree of action, in the character of every thought, and in every seemingly separate object of the universe.

The *reality* of every object, therefore, is the METAPHYSICAL TRUTH OF ITS INNER NATURE; and only the metaphysical part is actually true of any object in nature. In all of these ways the reality of metaphysics is demonstrated. But it requires the awakened mind to fully comprehend the fact.

The higher form of Metaphysical Philosophy comprehends the problem of the nature and relation of spirit and matter about as follows:

First, and fundamental to everything, of whatever mode of action or appearance of substance, there is an element known as spirit, which is the essence of all that is or can be. It is actual reality, in the full meaning of this pregnant term. It possesses all the qualities that both reason and consciousness can require of such an entity. It is all-inclusive in the ultimate of the term, and is absolutely ubiquitous. It is the FUNDAMENTAL ENTITY of the universe, subsistent and self-sufficient. It is the operative energy of divine truth. It is fundamental substance, primal activity and first cause of all real individual expression. Anything presenting a claim to reality, therefore, must show qualities that can be traced

in pure reason and strict logic directly to this primal energy of infinite truth, else it has no true source of action and cannot really exist.

This original entity or reality is Being, itself,—that which *actually is* in the “now” of all time. It is immeasurable, indivisible, and always must have had being in absolute wholeness. It is eternal presence, to which both past and future are forever unknown and non-existent. It is the infinite all of activity in the universe, of every conceivable kind, mode or variety. This places it on the throne of Intelligence, which is necessarily the first, grandest and most efficient activity that man can conceive. The entire line of knowing faculties and all comprehensive operations that are possible to the mind must be classed among the modes of activity of Intelligence; for activity is whole and intelligence is its unit. All real activity, therefore, is based upon intelligence. Wherever there may seem to be variations from this rule of procedure it will be found that the mind has been dealing with proportionate degrees of the ONE, instead of with the ACTIVITY AS A WHOLE; or with varying degrees of inverted thought about reality, showing proportions of seeming action in the illusion of sense-reasoning.

The conceiving of Intelligence as a spiritual reality always leads to continued and increased activity along the lines of comprehension of the principles involved in the subject under consideration; and though the intelligence may exhibit almost an infinite variety of action, *the wholeness* of qualities and character will then be recognized, understood and appreciated. After intellectual experience of this kind the individual knows that he possesses Intelligence, and that it is a genuine faculty. Its activities predominate in his being, expressing themselves in his outer life. Intelligence, therefore, is the foundation of all conscious life. Consciousness of truth is its chief characteristic. Consciousness and Intelligence united in one conceptive action produce the individual being, capable of living, thinking and accomplishing a purpose. Truth is the source of his being and activity is the energy of his life.

All reality lives and is active within itself. There can

be no true source of an inactive reality. An intelligent comprehension of such an idea is impossible. The statement is against the facts of life and contrary to the processes of logical reasoning.

Activity is the fundamental principle of the "substance" of reality. All *substance* is active and all *reality* is substantial. The two cannot be separated. They belong together and are interactive. Activity is the substance of Reality.

To those who are accustomed to reasoning from the external point of view, where substance is considered as something that is solid, this statement may seem somewhat strange. Nevertheless it is true, and its reality must be emphasized in each mind until it will remain before the understanding through all investigation. It is the only basis of reasoning whereby spirit or its activities can be understood as substantial realities.

Until this eternal fact is comprehended the mind remains materialistic in its tendencies, because it does not understand what spirit is or see any way to deal with it. In such a state of mind as this it will drift back, in its thinking, to a material basis of belief, regardless of previous attempts to recognize or believe in spirit as a reality.

The only other alternative is to postulate of spiritual entities the characteristics of what we recognize here as matter; that is, to think of spirit as substantial, in about the same way as we think of objective things, giving it form and a measure of solidity. This materializes our thinking about spirit until we conceive personal spirits of limited form in no way different (except, perhaps, in the degree of solidity) from what we see here as bodies. Then when we psychically see the image of this inverted thinking we may be led to believe we have seen a materialized spirit. It is, however, but a materialized imagination, and no more substantial than any other speculative thought. Whether it be the idea of God, of man or of any abstract conception, all our understanding of the subject is darkened, weakened and obstructed by this inverted illusion, from which the reality of spiritual being is absent.

This is the actual state of mind of many who suppose that they have discarded matter for spirit in their philosophies. The understanding is still deluded, and their psychic senses quickly proceed to report every thought-action in psychic imagery. Then all sorts of hallucinatory images appear, to bear false witness in accordance with the materialized thought that has been indulged about spirit and spirituality. The "materialization" of spirits occurs only in the deluded minds of those who materialize their own thought about spirit, and so lose sight of its *real* activity. These realize nothing rightly about the actual nature of either spirit or matter. When we learn to spiritualize our thinking about being, life, existence, and individuality, we may come nearer to the borderland of consciousness where souls continue to live.

The fundamental ONE or unit of infinite activity is the DIVINE WHOLE OF REALITY. It is spiritual substance and comprises all activity. In the ultimate conception it is Being. To the thinker it is the Idea of God. It is nameless because not fully comprehensible in a single conception.

When expressed in individual being, the qualities, characteristics and activities of this infinite ONE comprise the being of man—spiritual, active, substantial and intelligent.

LEANDER EDMUND WHIPPLE.

A SINGULAR RECURRENCE.

When a little boy of perhaps eight years I was going through a field of rye when I came on a snake curled up, and so near that I had almost stepped on it. I retreated in horror. The field was one of my favorite boyhood haunts. It bordered a strip of land owned by my father, stretching back from the house down to a river, where we boys used to fish, swim and gather water lilies. Walking through the same field a fortnight or so since, I was struck all at once with a feeling of dread, stopped and shrank back involuntarily, and it was only after reasoning the matter out and summoning up a resolute courage that I went on, and even then not without some unpleasant misgivings. And this after an interval of more than sixty years! Was it unconscious cerebration, or what?

—X, in *N. Y. Tribune*.

SOUL OF THE WORLD.

Know'st thou well the teeming songs of earth?
Rain-rustle in the summer wood's drenched gleam;
Crash of wrecked waves, and hiss of dragging foam;
Whistle and ring of hail where winter's dearth
Has cracked the glebe; or birds at morning's birth
Fluting a golden chorus through the gloom?
The sough of wind fretting the pine's dull plume;
Soft little chimings where, in bubbly mirth,
The brown brook splatters o'er its fern-rimmed floor;
Or the thick jarring of the murky sky
Laced with keen lightning; or, where, reared on high,
The bellying sail and threaded rigging roar?
Hear'st these harmonics of the symphony
Whose whole is God's voice through eternity?

Know'st thou earth's loneliness and splendid state?
The ringed death where her chill poles shine white,
Her blazing mantle of magnetic light;
Her steamy life-zones throbbing with the great
Pulse of the sun; or the thick, desolate
Leagues of the threshing sea, that, day and night,
Swing on her breast; or where, in rigid might,
Heaped silent through the crystal atmosphere,
Gulch, crag and peak, the crumpled mountains rear?
Know'st thou that every glow and beam and spark,
Wave, beach and hill, each leaf and flower and tree,
Is but God's body in eternity?

Knowest thou well earth's care and deathlessness?
The tender sheathing of the leaf-bud, pent
In velvet fastness from the ravishment
Of bladed wind; the tiny bees that press
Close to the thrilling flower-hearts, and not less
Mighty, forgotten things of flesh who went
Back into stone? Know'st thou the ages spent
Shaping from clay life and high consciousness;

The colored cycle of the season's birth,
With endless crowding of the sun and rain,
Building, and breaking down to build again
Earth into leaf and man, then man to earth,
All are Love's laws, His vast, unswerving plan
To gain an immortality for Man.

JULIE CLOSSON KENLY.

DYING NOT A CURING OF DISEASE.

Who ever saw a crushed caterpillar transform into a cocoon and butterfly? I have been a medium for thirty years; I have discovered that death due to disease, surgery or medical treatment was no remedy for the cure of diseases. I found the body to be a servant to its inmate and on being sick the spirit would manifest said disease through the body. I have found that death merely deprived sick persons of their fleshy apparatus but not of their disease; therefore I found them after death alive and conscious, but afflicted with the same disease as before. Death had not benefited them, nor had it cured them of their affliction. I found them helpless, penniless, forsaken; and all who went before them were in the same helpless predicament, unable to help themselves, much less others.

THE LIGHT OF REASON.

Love is the light of reason, the fulfilment of the law;
While hatred, working treason, finds everywhere some flaw,
Oh, lone and weary mortals, ever reaching for the good,
See how long before earth's portals the angel, love hath stood,

Hear her meekly pleading, go seek her shining face;
Hear her sweetly singing: Love must redeem the race.
Oh, rise and bid her enter, she is the heavenly guest;
Of every good the centre, she alone can give you rest.

Ask not that all earth's teachers, should tread the self-same
road,
For countless as his creatures, are the avenues to God.
His truths are all eternal, only human errors die;
And souls in realms supernal, will see with clearer eye.

Oh, what fetters will be riven, what ancient wrongs decay,
 When all can walk toward heaven, each in his chosen way!—
 Not shackled by opinions—not bound by iron creeds,
 How free will be thought's pinions, how beautiful men's deeds!

But oh! not yet for ages, will the world be purified,
 For love makes here slow stages, and must oft be crucified.
 But let us strive and labor, to the end that it may come,
 And, blessing each our neighbor, we'll light love's lamp at
 home.

Whence, shining thro' the windows, with clear and steady ray,
 It may chase the deepening shadows from some weary trav-
 eler's way.

Then, if our souls inherit, the faith that looks above,
 We may keep with souls immortal, the sacrament of love.

BELLE BUSH.

Although we may never be able to realize our ideals, yet
 woe unto us if we have no ideals to realize.

—*Whately.*

I want to know upon whom devolves the duty to restore
 those helpless flesh-disrobed persons to health and happi-
 ness?—*August Buessing, in "Progressive Thinker."*

Blame not in another the offense that thou committest
 thyself.

—*Thales.*

Justice is so dear to the heart of Nature that if in the last
 day one atom of injustice were found, the universe would
 shrivel like a snake skin to cast it off forever.

—*Old Hindu Writing.*

They only who build on ideas build for eternity.

—*Emerson.*

They can conquer who believe they can.

—*Virgil.*

They are never alone that are accompanied with noble
 thoughts.

—*Sir Philip Sidney.*

Virtue pardons the wicked, as the sandal-tree perfumes
 the axe which strikes it.

—*Saadi.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

A FESTIVAL OF JOY.

The Christmas festival comes to us from remotely ancient times. It was a festival of joy, of jubilant demonstration in all countries. In Persia it was the joyous greeting of the Lord of Light, Mithras, and this covered forty days of splendor and adoration. The days of the year were symbolized by three hundred and sixty-five youths clad in scarlet to represent flame. These were a part of a long procession headed by the High Priest who was followed by the Magi, clad in white and carrying the sacred fire in silver vessels. The chariot of the Sun, drawn by white horses, had its part in the pageant; also royalty and the nobility in all their sumptuousness added magnificence to the spectacle. The streets were filled with shouting, singing people; musical instruments were played, and every sign of joy marked the occasion.

It was the same in all other countries, under different names. In Italy it was a festival of Saturn, characterized by the same conditions. Feasting and mummeries, mirth, gifts, congratulations, quaint costumes, songs and processions. This continued for three days.

In Scandinavia it was the festival of Freya, in honor of the sun, and was brilliant with gaiety.

The turning again of the sun toward the planet from which he had been receding, was the time of keen and universal joy. It was the deliverance from cold and darkness, the two worst enemies of mankind, that interfered with business and with comfort. Therefore there was an anxious vigil kept on the eve of the rising of this beneficent orb; and the solemn

preparation for his coming, the outburst of joy at his advent, the occult mysteries with their symbols and ceremonies, the sacrifices, prayers and thanksgivings, all presaged what was in the hearts of these peoples an event of vast moment to all creation, animate and inanimate.

It was a time of good will. While it lasted, no war was begun; no criminal could be executed; slaves were released from toil and allowed to don the dress of their masters and to sit at dinner and be waited upon; class distinctions were abolished, and all were humane and natural.

The Roman Church borrowed the observance of Christmas from the heathens of southern countries. The Protestants inherited northern customs. Christianity therefore, has simply adopted the traditions, symbols and usages of the most ancient pagan nations in the honored observance of this winter festival, the origin of which is lost in the remoteness of antiquity. But to austere Christians the festival was abhorrent. In the 17th century, proclamation was made in England that Christmas Day and all other superstitious festivals should be abolished, and Parliament directed "that no observance shall be had of the five-and twentieth day of December, commonly called CHRISTMAS DAY; nor any solemnity used or exercised in churches upon that day in respect thereof."

As stated by Mallet: "All the Celtic nations have been accustomed to the worship of the Sun; either as distinguished from Thor, or considered as his symbol. It was a custom that everywhere prevailed, in ancient times, to celebrate a feast at the winter solstice, by which men testified their joy at seeing the great luminary return to this part of the heavens. This was the greatest solemnity of the year. They called it in many places *Jole* or *Juul*, from the word *hiaud* and *houl*, which, even at this day, signifies the SUN in the languages of Bass-Bretagne and Cornwall."

"The Greenlanders," says another writer, "to this day keep a *Sun Feast* at the winter solstice, about December 22, to rejoice at the return of the Sun, and the expected renewal of the hunting season."

From the earliest times, the advent of the Sun has been

symbolized by the supernatural birth of a babe:—Krishna, Buddha, Christ. The Sun-God was a hero, who delivered from the bondage of Nature:—Hercules, Apollo, Mithras. Indian temples have on their walls paintings of great antiquity, representing the mother and child, in the spirit of Raphael. The same sentiment inspiring the artists.

The Christmas festival has its root in the worship of nature. It is not of any country—it is of all countries and it is human. It is a softened paganism and “it reflects the accumulated good will of all the ages of mankind.” The sweetness of Light is celebrated in the joy of the Christmas festival, and the Light is the reviver, the redeemer, the universal purifier.

A SERMON CURIOUSLY PREACHED.

Bishop Blomfield discovered as he entered the pulpit that he had left his manuscript at home. He was obliged to speak *ex tempore*. Taking for his theme the existence of God, he delivered a sermon which he was convinced was one of his best efforts. While walking home he overtook a member of the congregation, and asked his opinion of the discourse. “It was a very good sermon,” the man replied, “but I don’t agree with it. I believe there is a God.”

MEETING REQUIREMENTS.

When Richard Olney was Secretary of State, he used to oppose the appointing of men as consuls who had no fitness for the place. One day a politician from a Western State applied for the consulship at Shanghai.

“I never ask the President to appoint men to such offices,” said Olney, “unless they speak the language of the country to which they desire to be sent. Now I take it that you do not speak Chinese.”

“That is all right, Mr. Secretary,” said the applicant. “You ask me a question in Chinese and I will answer it.”

The candidate was appointed.

Our greatest glory is not in never failing, but in rising every time we fail.
—Pascal.

GENERAL WASHINGTON OF ROYAL BLOOD.

The *Boston Transcript* has presented an article relating to the ancestry of Washington, which may be of interest to his countrymen. The Rev. Frederick W. Ragg, a Fellow of the Royal Historical Society, has been restoring the parish church of St. Leonard, at Acton-le-Wells, in Northamptonshire. A part of his work comprised the examination of the tombstones of the Washington family in the churchyard, and the records of the parish register. He has traced the ancestry of Margaret Butler, the wife of Lawrence Washington. She died in the reign of James I. She was the grandmother thrice removed of Gen. Washington and granddaughter twice removed of Sir John Sutton of Dudley, who was descended from Edmund of Woodstock, son of Edward I. and Margaret the daughter of Philip III. of France.

The establishing of this descent would seem to be illustrated by resemblances of person and character that may be traced between the first American President and the distinguished English king. The difficulties which Washington encountered, as commander of the army and founder of a new form of government, are familiar to American readers. Only an intrinsic greatness of character enabled him to master them. Edward had analogous labors. In youth he contended with De Montfort in the war of the Barons. Then he went on a crusade to the Holy Land. Coming home to reign he found England beset by foes and weakened by misrule. With a firm hand he put an end to both. He conquered Wales and gave it stable government. He contemplated the same for Scotland, but died before he was able to carry out his purpose. Like Washington he was very tall, compact of limb, firm of will, and an able administrator. He was forced to contend with opposing forces in his own government, and often to yield his own judgment. But he set English law on a firm basis. He was impulsive, generous, and warm in his affections. He said with truth: "No man ever asked mercy of me and was refused."

A LEGEND OF ST. FRANCIS.

Years ago in fair Assisi, dwelt St. Francis, gentlest saint;
Poesy's flowers cling round his story, many legends old and
 quaint,
Sweet St. Francis, golden-hearted, loving each created thing,
Called the poor dumb beasts his 'brothers,' and the birds with
 fluttering wing.

Buns a legend at Gubbio, all the people quaked with fear,
For a wolf both fierce and mighty, ravaged all the country
 near.
Till the populace, affrighted, shut themselves their doors
 within,
While the wolf, with hideous howling, prowled around with
 horrid din.

Francis, dwelling at Gubbio, by his guardian Angel led,
Listened to the people's story, "I will fight the wolf," he said.
"Nay, dear father," spake the people, "surely this thy death
 will prove."
"Fear ye not," replied St. Francis, "mine shall be a war
 of love."

Then the Saint most humbly made him, on his brow Christ's
 "Holy Sign,"
Praying, "O, our Heavenly Father, all created things are
 Thine;
Give me, Lord, the grace to conquer Thy poor wolf by hunger
 prest,
That Thy love and mighty power, may by all men be con-
 fessed."

Then St. Francis, boldly walking, where the grey wolf made
 his bed;
All the people, in amazement, followed where his footsteps led.
From his lair the big wolf started, fiercely snarling, grey and
 grim,

But St. Francis, all undaunted, made the "Holy Sign" on him.

Crouched the wolf at once in homage, falling at St. Francis' feet,
Licked his hands in deep abasement, gazed into his face so sweet.

And St. Francis, gently, sadly, laid his hand upon its head,
"Brother Wolf, it grieves me greatly what I hear of thee,"
he said.

"Thou hast ravaged all the country, thou hast slain, not sheep alone,
But dogs, oxen, even mankind, how canst thou for this atone?
Brother Wolf, I know that hunger, with its pangs so sharp and sore,
Drive thee to this wicked outrage; Brother, thou must sin no more.

See, I make with thee this compact, put thy paw into my hand,
Though thou canst not speak, poor Brother, bow, that I may understand.

Wolf, I make to thee this promise: wheresoever thou shalt stray
In Gubbio, that the people food shall bring thee day by day.

Thou on thy part make me promise, nevermore to aught destroy;
But in loving truce with all men, pass thy days in peace and joy."

Then the wolf, with stately gesture, lifted up his mighty paw,
And St. Francis gently took it, asking, "Thou wilt sin no more?"

And the wolf, with tears of sorrow, slowly bowed his big grey head,
Signifying his agreement with the words St. Francis said.
"Now, my Brother," spake St. Francis, "follow to the market-place,

We must ratify this contract, with the people, face to face."

With the Saint the wolf went meekly, trotting gently by his
side,

Fixed his brown eyes on St. Francis, with a look of loving
pride.

And the Saint, the wolf beside him, in the market took his
stand,

While the people lost in wonder, gathered round on every hand.

"See, my children," said St. Francis, "Brother Wolf is
grieving sore

For his past misdeeds, and vowing truly he will sin no more.
Brethren, it was only hunger drove him these ill deeds to do,
Mark his shame and deep dejection, poor dumb beast, his
friends are few.

On our part, I promise, brethren, if he quit his evil ways,
Food and drink shall be provided for our brother all his days.
I will be the surety for him, say, Wolf, dost thou understand?
"Plight thy troth"; the poor beast slowly placed his paw in
Francis' hand.

And the people, kneeling, weeping, praised the Lord with
loud acclaim

For deliverance from this terror, blessing good St. Francis'
name.

So the Wolf, in peace and plenty, daily went from door to door,
Playing with the little children, never sinning any more.

And when full of years and honors, big grey Wolf lay down
and died,

Wept the people of Gubbio, grieved was all the country side.

—*Ada Chappell*, in "The Herald of the Golden Age."

Go on trying.—It never was intended that we should be
perfect on earth; the great thing is not to hit the bull's eye,
but to get a little nearer to it every time we shoot.

—*The Herald of the Golden Age.*

AN INFINITE MATERIAL UNIVERSE INCONCEIVABLE.

In fact, so long as we continue to regard the universe under the form of matter in space, we shall never get beyond the idea of an infinitely extended magnitude—infinately vast in one direction, and infinitely small in the other. But, shutting out from the mind all ideas of spatial extension, we can imagine an infinite capacity in other directions. In the world of thoughts and feelings in which we all live, there is no space of the kind we have been considering. We pass the greater part of our lives in a world where there are no solid bodies and no extended space. The idea that a thing cannot exist unless it has a definite size and takes up so much room, is a delusion. It is a mistake to suppose that when we have analyzed any thing down to a point or an atom, we have reduced it to nothing. The most important things in life are those which have no size or dimensions at all.

—*Student* in “New Century.”

PRINCIPLES IN THE EVOLUTION OF GOVERNMENT.

Government is the result of the social impulse joined with natural tendencies and specific environment.

The *Family*, in its restricted sense, being the primal group, its members naturally look to its head, the strongest member, for protection, advice, direction and control. The Father was the first ruler. In many monarchies the fiction of paternal relation is still maintained, and the sovereign speaks of his subjects as his “children.”

As the *Family* increases in numbers the common ancestor becomes the natural head of the larger group. The children, grandchildren and great-grandchildren naturally submit to his control. Conditions prevent their wide dispersion. Wild beasts and human enemies compel them to remain closely associated. New ties are engendered. The *Family* becomes a clan. The patriarch, its head, is at once ancestor and potentate. By and by, the elders of the clan are invited to share the responsibility of leadership. The patriarch advises with them; assigns to them, individually or collectively, specific duties or responsibilities. So, new functions are created. The ruler has his council, his lieutenants and persons charged with

executive or ceremonial duties. Rank and offices are established, and the simple primary group becomes stratified, diversified in interest, and complicated in function. After a time, customs are crystallized into laws; the patriarch gives place to the head of the clan, and, after a further time, to the chief of the tribe.

The step from the *Tribe* to the *Nation* is accomplished in various ways, but always through the pressure of new conditions. Agriculture has developed; cities have been built; trade has sprung up; manufactures have developed; life has become localized, and individual property in land has fixed the people to the soil. Then, the tribal chief becomes a feudal lord or an absolute monarch; he controls the soil and the people, who are either serfs attached to the soil or feudal liegemen, bound by oath to serve against all enemies of the lord.

Up to this point, the tendency is all toward the centralization of power, and is the result of the following forces:

- 1—The natural tendency of human beings to associate together, first in voluntary groups and afterwards in organized communities.
- 2—The necessity of association, in order to protect themselves against external enemies, domestic violence, and finally against want, through the utilization and security of natural resources and the development of industrial forces.
- 3—The need of some recognized head, by which the power of the group may be so directed as to accomplish these ends.
- 4—The natural tendency of all men and classes to retain, extend and perpetuate power when once it falls into their hands.

The patriarch, the head of the clan, the chief of the tribe, the feudal lord, the monarch, are all, at the outset, the product of the instinct for protection and mutual advantage. The chief shows himself able to organize victory, and is given power in consequence. His son is continued in his place, both because the father's power opens the way for him, and because those who hold positions of honor and profit under him are fearful of losing advantage and falling back into the general mass. So, the chief becomes an hereditary monarch, and the sons of his favorites hereditary nobles. With every throne thus grows up a nobility, which sometimes threatens the throne itself, but always bears more and more upon the people.

From this evolution are readily deducible two principles:

- 1—Government is the machinery by which the political relations of the different elements of a people are regulated and controlled and applied, and the collective relations of the whole to other peoples and nations determined and maintained.
- 2—Government is perpetuated: (a) By the impulse of self-interest, on the part of all; (b) by the natural inclination of the possessor of power to extend and perpetuate the same.

And from these results the great underlying and controlling principle of all government, to wit:

That every government represents the interests and inclination of the governing power, whatever its effects upon the mass of those subject to its influences.

This may be: (1) The interests of all the people of a nation; (2) the interests of a governing or controlling class; (3) the interests of a sovereign, or, (4), the interests of either of these classes modified by the power or demand of any or all of the others.

This classification of governments is usually said to be based on form. As a fact, it is based on the *source of power*. Monarchy is a government in which the right to rule, or sovereignty, is vested in one person; in an aristocracy, it is vested in a class; in a democracy, in all the people. When the *right to rule* inheres in one or a few, the government is autocratic or aristocratic; when it inheres of right in *all*, it is democratic.

—*The Basis.*

DEMONSTRATION.

Physician—My opinion is that one-half the diseases that afflict humanity are due to overeating.

Friend, reflectively—It may be, it may be. Now I think of it, for many months nobody has been sick at our boarding-house.

THEODORE PARKER ON DEMOCRACY.

Democracy is direct self-government over all the people, by all the people, for all the people.

Every decade brings shorter hours to those who work, but for those that succeed there is no time-table.

ANOTHER ASPECT OF CALVIN.

A life of John Calvin has been written which sets forth that the doctrines which have been so long criticized were those which the reformer had taken from the theology of Augustin, he himself only making changes to soften their severity. *This* may be true, but to most Calvinists, such an exploration will seem analogous to a drama of Hamlet with the ghost taken out.

THE RIGHT NAME.

An old lady of quality in England was asked whether she had seen the doctor.

"No," she answered, "but he has promised to send his accomplice."

AN HONEST EXCUSE.

The Baltimore *American* tells of an Irish woman very ill, who was told that she must have a trained nurse.

"O now, docthor," exclaimed the patient, "do ye know that's been something I've alwez jest longed to have in the house. It's alwez been me ambition t' have a thrained nur-r-rse at some time or another. But, docthor, honest to goodness, I'm feelin' that bad just now I don't belave I'll be able t' wait on one of them."

NOT UP TO PAPA'S EXPECTATIONS.

Little Betty had been playing quietly on the porch one afternoon unnoticed by her father and a friend, who were discussing the recent panic. When the guest had gone and bedtime had come, Betty knelt to say her prayers. A pause followed the usual petitions in behalf of "papa an' mamma an' Aunt Mary an' Uncle Tom an' Rover an' Bridget." Finally, with great earnestness, she resumed:

"An' now, God, please take great care of yourself, 'cause if anything should happen to you we'd only have Mr. Roosevelt, and he hasn't come up to papa's expectations."

—*Everybody's*.

BOOK REVIEWS

MIND THE BUILDER. By A. A. Lindsay, M. D. Limp leather, 208 pp. Lindsay Publishing Co., Portland, Oregon.

This little book deals with the sub-conscious mind—the Builder, the plans on which it builds and its modes of operation. It is written largely for mothers, the author states, "for

in them lies the good degree of power, and it is further true that in the progress of the reform in body building through mind power they must take the lead."

There is good reading in the chapter on Concentration for those who have been taught to fix the eyes upon a certain spot in order to concentrate, a process which the writer affirms is "a direct offense against the subconscious," being nothing more or less than using the will power, which brings no realization of what is desired though it sometimes does develop what Dr. Lindsay calls "a splendid self-hypnosis." The tone and purpose of the work is good, and concludes with the adjurations: "Be at rest; love a great deal; serve all the time; do not be self-conscious. Trust your soul; seek success with content and you will live forever as an individual exalted, greatly glorifying your source."

PEERLESS ALASKA. Our Caché Near the Pole. By Charles Hallock, M. A. Illustrated. Cloth, 224 pp., \$1.50. Broadway Publishing Co., New York.

This is the latest work from the pen of Mr. Hallock. It is an interesting and comprehensive work upon the resources of Alaska, very useful for persons who are interested in its growth and advantages. There is an introduction by Rev. Sheldon Jackson, who is connected with the U. S. Bureau of Education and who vouches for the accuracy of the author's statements and descriptions. The reader is fascinated by the accounts and descriptions of this wonderful, far off and almost unknown country. It should be a rich addition to this class of literature.

PUBLICATIONS RECEIVED

REJOICE ALWAYS; OR HAPPINESS FOR YOU. By Frank S. Van Eps and Marion B. Van Eps. Cloth, 186 pp., \$1.00. Published by the Authors, New York City.

DAILY BREAD. By Eleve. Paper, 100 pp., 30 cents. Purdy Publishing Co., Chicago, Ill.

THE TYRANNY OF LOVE; OR EXPRESSION VERSUS REPRESSION. By A. A. Lindsay, M. D., Paper, 24 pp., 15 cents. Lindsay Publishing Co., Portland, Oregon.

THROUGH THE VALLEY OF THE SHADOW AND BEYOND. By Rose M. Carson. Cloth, 340 pp., \$3.00. The Psychic World Publishing Co., Kansas City, Mo.

THE MAKING OF PERSONALITY. By Bliss Carman. Cloth, 375 pp., \$1.50 net. L. C. Page & Co., Boston, Mass.

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RESPONSIBILITY IN SUICIDE.

While it must be admitted that suicide is an uninviting subject, if anything can be said by those who have made a study and investigation of it, that will throw any light on the responsibility and prevention of such a horrible, and yet common tragedy, they should be justified in doing so. The subject cannot be too thoroughly investigated, for it involves the whole organization of man. The question of self-destruction is closely associated with, and in many points identified with, the most important questions that seriously concern humanity, namely, morality, crime, pauperism, the struggle for life, educational systems. All these phases of human life are reflected in suicide. It evidently is on the increase in this country, and many of the causes that lead to the act are of a social character; that is, they originate in the unsatisfactory conditions of social problems, whether civil, domestic or industrial. Then why should society shrink from the discussion of the subject?

It is interesting to glance down the pages of history and note the varying causes and frequency of suicide. It was rare among the early Greeks, and did not become common until they became contaminated by Roman teaching.

During the centuries immediately preceding and those following the opening of the Christian era, the teaching of all the philosophers, orators, and poets of Europe was that self-destruction was not only justifiable, but that it was a noble and honorable act; and as a consequence, most of the men occupying high places in political and social affairs, ended

their lives in this way; prominent among whom were Aristotle, Demosthenes, Lysurgus, Zeno, Hannibal, Cato, Brutus, Cassius, Mark Anthony, Seneca, Nero and Lucian.

Disgust of life—*taedium vitae*—grief at the loss of friends, bodily suffering from disease, and the disgrace of insolvency, were legal excuses for terminating life. In fact suicide was illegal under the Roman law only when it was committed in order to escape sentence for crime, it being held a double offense against the state for a person both to commit crime and evade the penalty by voluntary death.

On the introduction of Christianity, the frequency of suicide was diminished. It was not, however, until several centuries after the death of Christ that the church did more than enter a remonstrance against the act, and that only under certain circumstances. Nevertheless, its occurrence was much less frequent among the early Christians than among their pagan contemporaries. The three great incentives among the ancients were religious fanaticism, fear of slavery and ill treatment at the hands of conquerors, and the desire to escape physical suffering from disease. The first of these, fanaticism, is still the leading cause among the inhabitants of India, Japan, China and other parts of Asia; but none of them, except the last one, concerns this country, because we do not believe with the Buddhists and some other pagans, that life is a penance and death, even by self-destruction, is the doorway to eternal joy; and slavery at the hands of conquerors is now unknown to modern civilization. And furthermore, hope of relief is held out to the physical sufferer by advanced medical and surgical science.

We have seen that ignorance, religious fanaticism, and low estimate of the value and sanctity of human life, were responsible for the prevalence of suicide during the early ages, and before attempting to place the responsibility at the present time, it is necessary to consider modern influences that lead to the act. After the above assertion, it would seem paradoxical to say that the suicidal tendency has increased with the advancement of civilization and culture, yet that self-destruction in our day is rare as compared with

ancient times. Suicide was at its lowest ebb in civilized countries when Christianity had abolished paganism, established a high code of moral ethics and promoted general education, but this reformation, unfortunately, is followed by social, economic and political conditions that have made the struggle for life more trying and strenuous, by creating extravagant, if not morbid, desires and ambitions, which have multiplied the failures and disappointments of life, furnishing additional causes of grief and excitement; and these conditions, whether arising from external influences, or internal sensations, always modify the psycho-chemical condition of the nerve centers, which may be expressed in the form of crime or suicide; depending on the temperament and education of the individual.

That increasing civilization and culture should be accompanied by a corresponding increase of suicide is a humiliating admission; but this social advancement is not, in itself, responsible for the increase. It only creates, through a perverted conception of these virtues, undue desires for honor, influence and social position, and modern conveniences and luxuries. Greed of gain is the consequence of these desires; and in the strife to gratify this passion, methods are resorted to which lead to overwork, dishonesty, disappointment, intemperance, licentiousness, disease, and other conditions and crimes that are liable to operate on the mental faculties in such a way as to render life unbearable.

The operation of the determining causes of suicide, though usually sad, is an interesting study. It is my opinion, based on observation and statistics, that crime and immorality are the most potent factors in determining on self-destruction. Of course, in these cases, there is an acute conscience and a vivid distinction between right and wrong which produces a penitence that grows into insufferable remorse and contrition. Many of these victims would give anything for a retraction of their evil deeds, but they cannot be recalled. They haunt them by day and drive sleep from their couch by night; they can see no remedy, because, if the law has not apprehended them nor society found them out, their deeds

and thoughts must remain pent up within their own circle of imagination to harrow their bruised and lacerated conscience; or, if the hand of justice be laid on them they imagine that the punishment, through legal mandate and social ostracism is beyond their endurance. They cannot console themselves with thoughts of a purified character through penitence, the expiation of their crimes, and subsequent social restoration, because observation has taught them that society never forgives. They are without hope, and feeling that they must get away from this burning shame and blistering remorse, they sever the thread of life.

There are many other influences that produce a degree of mental distress which overcomes the natural love of life and the repugnance to death and self-destruction. Among them are crossed love, drunkenness, disease, domestic troubles, jealousy, financial disorders, unfortunate marriages, disappointment, loss of friends, &c. It must be remembered, however, that usually these are only exciting causes, and that back of them lurks a predisposition to suicide. This brings us to the most serious phase of our subject. The increase of self-destruction is an alarming symptom of the sin, misery and crime which is seething beneath the surface of society in all its classes, and deserves the earnest, sympathetic consideration of church and state, as well as society itself.

The predisposing causes must be better understood before much progress can be made toward averting the influences that precipitate the act. In this enlightened country, where rational suicides—cases in which death is deliberately chosen and embraced in order to gain something that is deemed preferable to life, as entrance upon the joys of Paradise, or the fellowship of departed friends, or to escape some real and impending calamity that is considered more terrible than death, as slavery, physical pain, &c.,—are rare, it is safe to assume that a very large majority of voluntary deaths have back of the direct cause a condition of temperament, moral nature and mental development, that predisposes to self-destruction. Then, why do not all who are thus constituted destroy themselves? For the same reason that not

all men who have a price for their honor in business affairs or politics ever sell out. The price is not offered. And furthermore, many men are blessed with such a strong regard for honor and truth that they are absolutely uncorruptible. So, while certain persons, who, on account of a predisposition to suicide, commit the act on slight provocation, others overcome a much stronger temptation; and fortunately, there are many so constituted that the most severe trials of life could not drive them to madness or self-destruction.

The most hopeful aspect of this question is that, in the midst of the increasing tendency to suicide, we have assurances that many persons whose organization is favorable to a growing suicidal impulse, are saved from yielding to it, through moral and religious scruples. Even those who oppose this theory are bound to admit that moral and religious teaching must limit self-destruction by lessening the indulgence in devitalizing vices and prompting to a healthful mode of life.

Additional evidence of responsibility in suicide lies in the fact that the impulse has often been removed and the awful calamity averted through the intervention of friends who ameliorated the exciting cause by promoting more pleasant and promising environments. If we can prevent so sad a fate in a brother or sister, surely in the name of love and sympathy it is our Christian duty to do so. The Christian church and the social body in so progressive a country as ours ought not to rest satisfied until the perceptible increase of the worst, most hopeless form of mortality is changed to a decided decrease.

If Jesus Christ brought a message of health and salvation for mankind, it is our duty to apply his principles and teachings with vigor to the improvement of the conditions of our social life.

Suicide among highly civilized and enlightened peoples is nearly always caused by discomfort and unhappiness, augmented by a failure to appreciate the beauties and pleasures of the world. But while emphasizing to those who are dejected and disconsolate, the salutary effects of life's

enjoyments, we must remind them that misery and suffering is the lot of mankind, but that it fits us for a greater appreciation of future joys. Even Jesus himself was "a man of sorrows and acquainted with grief." And he warned his followers that through much tribulation they must enter the Kingdom of Heaven. And St. Paul advised Christians to "bear one another's burdens and so fulfill the will of Christ." Contrary to the suggestion of Cain, every man is his brother's keeper.

It is evident that if anything is to be done toward abating the crime and sin of suicide, which is practiced to an alarming extent in our midst, it must be done by mitigating, and if possible, removing the causes that lead to it. That there is a close connection between suicide and our social conditions, no one who has studied the question carefully will deny, for nothing is clearer than that society is responsible for the greed of gain that is so rife in the present generation. And this desire of each individual to be situated so that he can indulge in all the luxuries and conveniences of his thrifty neighbor, leads to many crimes and sins which undermine the health of body and mind and dethrone the reason.

These conditions will continue until society is convinced that real wealth consists more in nobility of character and the altruistic life than in material possessions; and that success in life, which most men set above all other aims, does not depend so much upon making money as it does on being an upright citizen and contributing toward the elevation of the race by the accumulation of a general wealth of intelligence and morality.

While we would not depreciate self-responsibility, we cannot deny a certain degree of mutual obligation that naturally exists among men. There is no doubt that many a would-be suicide could be deterred from his purpose by a better understanding of the enormity of the deed; that his body is the temple of the Holy Ghost, and he is not his own; that when he turns his hand against himself, he sins, not only against his Creator, but against his own soul, the family to which he belongs, the state and society.

Premeditated suicide is incompatible with the precepts of the Gospel and Christian faith. We know, however, that in many cases, sin, suffering and sore distress of mind and body have destroyed the mental equilibrium, in which case neither the dictates of reason nor the precepts of religion come into operation, but it is none the less true that the more a person is imbued with sound views as to the moral aspects of self-destruction, the less likely he is in time of trial and temptation to resort to the awful crime.

A deplorable aspect of this question is that we are justified in the belief that sometimes individuals, and even society itself, becomes *particeps criminis*, if not guilty of manslaughter, by contributing to the conditions which precipitate the suicidal act.

Let us hope that the time is speedily coming when social, economic and hygienic conditions will be such that every one will realize that the beauties and pleasures of the world so exceed the discomforts, that there will be no question as to whether life is worth living.

WM. HINSHAW, M.D.

THE KING'S TOUCH.

BY HENRY WOOD.

It is always instructive to review historic customs, beliefs and phenomena in general, in the light of present knowledge. The working of the human mind in its multiform expressions, whether in the present era or in ages unlike it, is a real drama where "all the world's a stage." Even a philosophical study of wholesale fanaticism may be not without profit and interest. Begin research at whatever point we may and logical deductions and relations will branch out in all directions.

The remarkable ceremony known as "The King's Touch" prevailed in England for seven hundred years and in France much longer. Were the facts not admitted and abundantly confirmed as actual history, we would be inclined to regard the whole matter as foggy folk-lore without much basis of truth. It may be easy for us to ignore such a subject, or to dismiss it with well-meant contempt, but as a study of mental phenomena it includes phases of occult law of importance to every student of philosophy and psychology, if not indeed to humanity at large.

The universal "reign of law," as a great modern discovery, furnishes a powerful searchlight by means of which we may look into and often illumine the dark corners of the past. Not long ago events were supposed to happen, not especially in accord with law, but capriciously or as the result of a special interposing "Providence," as the occasion required. The inviolability of the natural order both in the material and psychical realm, now so generally admitted, involves many logical reconstructions of opinion respecting the true interpretation of numberless undoubted facts. The historic verity of much which before has been unquestioned, must now be denied, unless laws can be discovered, or rather recognized, under which actions and events took place. The science of to-day, therefore, has an important work to accomplish in finding the key to many unusual phenomena. We

have concern not only with the underlying principles involved in the manifestations of the present time, but also with the basic causes of the appearance, persistence and disappearance of myths, delusions and all other erratic transactions which have ruffled the surface of human experience. Their "why and wherefore" must be sought by every searcher after truth. The modern doctrine of the dominance of law has become so persistent that no unusual perturbation in human thought, past or present, can remain exempt from inquiry. Everything—good, bad, or even false—is what it is and comes when it does in response to the behest of law. Modern psychology shows that lines of sequence in the domain of mental activity are no less exact, even though more difficult to cognize, than those of the physical counterpart. Even if pure superstition gives rise to significant result it should be interpreted.

The extent of former positive belief in the therapeutic efficacy of the king's touch can hardly be imagined, and is only revealed by a careful study of the records. For century after century it received the full assent of the most intelligent races and nations, and was sanctioned by the highest ecclesiastical authority. In the ritual of the Church of England "The Office for Touching" occupied a prominent place and continued in the "Book of Common Prayer" until the year 1719. Kingly power and control, which included priestly prerogatives, were very near and real to the human mind down to a comparatively recent date. The king was king by virtue of divine right. Whatever the character of the man, kingly potency inhered in the office. As soon as firmly seated the monarch was conceded to be heavenly appointed and divinely hedged about. Besides, in England at least, being officially the head of the Church he was the representative of religious authority.

To interpret an age correctly it is necessary to put ourselves in its shoes and direct our gaze from its standpoint, which is exceedingly difficult. To our rational, scientific and democratic vision the superstition of three hundred years ago seems childish and inane, but to the undeveloped citizen of

that period its transactions were logical, vital and religious. Shakespeare in "Macbeth," in the conversation of Malcolm and Macduff with the doctor of physic, incidentally reflects the thought of his time.

Malcolm. Comes the king forth, I pray you?

Doctor. Ay, sir; there are a crew of wretched souls
That stay his cure: their malady convinces
The great assay of art; but at his touch,
Such sanctity hath heaven given his hand,
They presently amend.

Malcolm. I thank you, doctor.

Macduff. What's the disease he means?

Malcolm. 'Tis called the evil:
A most miraculous work in this good king;
Which often, since my here-remain in England,
I have seen him do. How he solicits heaven,
Himself best knows: but strangely-visited people,
All swoln and ulcerous, pitiful to the eye,
The mere despair of surgery, he cures,
Hanging a golden stamp about their necks,
Put on with holy prayers: and 'tis spoken,
To the succeeding royalty he leaves
The healing benediction. With this strange virtue,
He hath a heavenly gift of prophecy;
And sundry blessings hang about his throne,
That speak him full of grace.

In a book published in 1684 by John Browne, "chirurgion" (surgeon) of his majesty's hospital, London, sixty cures are minutely and circumstantially described, as also "many scrofulous tumors and sores which disappeared immediately." Browne was a practitioner of established reputation for his book was stamped with the approval of the College of Physicians and the most eminent surgeons of the day.

The reliable historian, Evelyn, in his "Diary," volume second, page 152, under date of July 6, 1660, says: "His

Majestie began first to touch for ye evil according to custom, thus: his Majestie sitting under his state in the Banqueting-House, the chirurgeons cause the sick to be brought or led up to the throne, where they, kneeling, ye king strokes their faces or cheekes with both his hands at once, at which instant, a chaplaine in his formalities, says, "He put his hands upon them and healed them."

Richard Wiseman, serjeant-surgeon to King Charles I, in one of his chirurgical treatises, says: "I myself have been a frequent eye-witness of many hundreds of cures performed by his majesty's touch alone without any assistance from chirurgery."

We may now cull a few representative statements from the multitude of histories and annals which are regarded as authentic and reliable, for some of which credit is due to Brewer's *Dictionary of Miracles*.

The first record of the exercise of the king's touch in England is that of Edward the Confessor (1042-1066) given by the historian Brompton. Stow, in his annals, also gives detailed accounts of them beginning with the first "cure." The number was very large and increased every year.

Edward I (1272) first introduced the practice of giving a gold or silver medal, called a "touch-piece." (Records of the Tower of London.)

Queen Elizabeth (1558-1603) touched extensively, great crowds often pressing about her as she journeyed from place to place.

Charles II between 1667 and 1682 has a record of touching 92,107 persons.

On March 30, 1714, Anne touched two hundred persons among whom was Samuel Johnson, the future lexicographer, then thirteen years old. Touching was continued by the "Pretenders" and did not entirely cease in England earlier than 1745.

The French kings claimed the gift of touching back as far as Clovis (481-511) and it continued as a royal prerogative down to Charles X, who "touched for the evil." (See the *procès verbal*, in the *Ami de la Religion*, vol. xiv, where every

particular of the "cures effected" is set down in detail and attested by Desgenettes of Notre-dame des Victoires.)

A few intermediate specimens may be noted from the large number duly recorded and attested.

Philippe VI le Valois (1328-1350) "cured fourteen thousand persons of the king's evil." Henri IV (1589-1610) "touched and healed about fifteen thousand persons a year." So says André Larent, the king's physician and counsellor, in his book on the royal prerogative published in 1609. Louis XIV (1643-1715) in one year touched sixteen hundred sufferers. Similar statements might be multiplied to any extent from reliable records and attestations.

In a brief impartial attempt to interpret these long continued public events, there seems to be good ground for believing:

First, that the people, from king down to the humblest subject, including the medical profession, were substantially unanimous in the belief of "the divine gift" as pertaining to the kingly office.

Second, that no one will now believe that the king had any special healing power *per se*, or even that he was a passive divine channel in any greater degree than any of his subjects, other things being equal. The kingly prerogative was therefore an unmitigated superstition.

Third, that there were unnumbered cures. There is a mountain of testimony to that effect and no general or specific contemporaneous denial. The main disease (scrofula) upon which the supposed gift was exercised was of such a determined and visible character that any universal mistake regarding the facts is manifestly impossible. Unlike any obscure or invisible nervous derangement the disorder in question was tangible and thoroughly in evidence. While it is unnecessary to believe that every case was healed or even benefited, the general rule and tendency must have been very marked to gain both popular and professional attestation.

The premises of the problem presented seem to be as follows:

(1) Universal sincerity; (2) No unusual power in the

office itself; and (3) Undoubted evidence for centuries of important results.

It therefore seems clear that the therapeutic potency demonstrated must have been psychically resident in the living faith and confident expectancy of the disordered sufferers. There was a peculiar and very positive mental activity, even though awakened by, and having for its basis pure superstition. If such faith and expectancy through any law of mind are so efficient for good, the questions naturally suggest themselves: Can they be awakened in any more rational and orderly way than through superstition? Do greater light and knowledge put us at a disadvantage in comparison with an age of comparative ignorance and superstition? While this force of the past cannot be reinvoked may it not have a possible lesson for us? Faith has been conventionally regarded as little else than a changeable religious emotion, but now the question naturally arises as to the possibility of its cultivation in an orderly, systematic and scientific way. Can lengthened mental concentration upon a sought ideal, voluntarily undertaken, have something of the same potency that resided in the temporary influence of superstition?

Imagine a case in concrete form. An ignorant peasant with mind sluggish and despondent, vital energies at a low ebb and offensive physical disfigurement, comes for the king's touch. Perhaps brought from a long distance with much difficulty, the long expected day, the most important of his whole life arrives. Filled with awe and wonder he knows that his salvation is at hand and he entertains neither doubt nor unbelief. He has thought for a long time of nothing else. Amid dramatic, kingly and ecclesiastical pomp the great transaction is complete. Dormant and subconscious emotional forces are stirred into intense activity and ideals of that great boon, health, displace all else. Amid the thrill of a new enthusiasm which penetrates to the depth of his being, the consciousness of disorder is crowded out and the body responds to the inherent force of mind over matter.

Can the individual of to-day, without the impelling force of superstition, and in the absence of imposing pomp, through

an intelligent psychological cultivation approximate some similar result? Even if such a disorder as scrofula would not respond, may not the potency of mental forces be systematically employed with profit? What about the subtle types of nervous derangement which are so rapidly increasing, especially in America? Was the dramatic superstition of three centuries ago more powerful than any psychological and scientific truth which the twentieth century can command?

Institutional science with its modern wealth of laboratory equipment gives much attention to speculative and phenomenal experiments in the department of mind. Why may it not also make a little investigation into a more practical realm which would include therapeutic possibilities? Whether or not conventional, the world, struggling under a great burden of woes sorely needs every helpful influence that can be brought to bear for its amelioration. No one will claim that all possible laws and principles have yet been utilized. Whatever is true even if seemingly somewhat occult or strange or paradoxical in character, must have some fitting place and use in the evolutionary economy, and possess a certain significance in its relation to human welfare.

HENRY WOOD.

AN INDIAN LEGEND.

During the early part of the last century, an eccentric individual named Constantine Samuel Rafinesque, born at Galata, a suburb of Constantinople, was living at Philadelphia, and was known as a student of the natural sciences. In his "Autobiography," published in 1836, he mentions that in 1824-5 he visited his friend Dr Ward of Cynthiana (in Indiana), where he obtained an Indian record, consisting of symbols carved on a wooden tablet, and also a copy of the native songs accompanying it. From a note on the manuscript, the objects appear to have been obtained by Dr. Ward in Kentucky, in 1822, and from the character of the symbols and the language of the songs they are supposed to have been the work of the Shawnee, an Algonquian tribe who parted from their Indian brethren in the region of the Great Lakes and went southward.

The *Walam Olum*, as the record referred to is called, possesses interest for the readers of MIDLAND in the fact that its chief incidents are located in Indiana and Ohio. Its earlier portion, as appears from the translation of the songs made by the late distinguished ethnologist Dr. Daniel G. Brinton, of Philadelphia, relates to the formation of Turtle Island and its people, whom a mighty serpent endeavored to destroy with a great rushing water. They were protected, however, by Nanabush, the "grandfather" of all beings, and then: "The water ran off, the earth dried, the lakes were at rest, all was silent, and the mighty snake departed."

Turtle land was in the cold north, near a tidal water, the overflowing of which doubtless was the cause of the catastrophe from which they were rescued by Nanabush. Although Dr. Brinton locates that land in Labrador, near the Atlantic, it is much more likely to have been near the inland sea known as Hudson's Bay; as it appears to have had many deer and buffalo, the latter of which did not get further east than the Lakes. The people were compelled to leave Turtle

land by some other catastrophe, apparently by earthquake or volcanic eruption, as it is said: "Split asunder, weak, trembling, their land burned." Some of them remained along the sea, but the others went east in search of Snake land. They crossed the sea where it was frozen over.

"On the wonderful, slippery water,
On the stone-hard water all went,
On the great Tidal Sea, the mussel-bearing sea."

Traveling by night, the fathers of the Lenape, ten thousand in number, finally reach the land of spruce pines. In this region, which was probably north of the Lakes, they seem to have remained a considerable period, but finally they again went on in search of Snake land. It is said:

"The Snake land was at the south, the great Spruce Pine land was toward the shore;
To the east was the Fish land, toward the Lakes was the buffalo land."

They reach Snake land at last, and the Snakes hide themselves in the Swampy Vales, but the record says all were killed:

"The robbers, the snakes, the evil men, the stone men."

The peoples here referred to belonged apparently to the Sioux stock, which formerly was spread eastward as far as Ohio.

They were termed "little adders" by the Delaware Lenape, as distinguished from the Iroquois or "adders." By "stone men" is probably intended the Assiniboin, so called from their cooking by means of stones.

There was much fighting, south and east, while the Lenape dwelt in Snake land, but after ten generations of chiefs it would seem to have ceased, for Peaceable was then chief. During the time of many subsequent chiefs the people enjoyed peace, and some of them went south to the corn land. Afterwards corn was planted, but this failed several generations later, and they gradually moved further eastwards. This further migration brought them again into contact with Snakes with whom they again fought. It is not unlikely,

however, that these Snakes were Iroquois, as there is no reason to suppose that the Sioux were ever so far east as the Lenape had now penetrated.

The Lenape became tired of so much fighting and they determined to move onwards, "to the east, to the sunrise." Some of them, called the "lazy ones," stayed behind, however, and remained at Fish River. There is some doubt as to the identity of this river. The native name for it, Nemasipi, is rendered by Heckewelder Mississipi, but the incidents mentioned in the Lenape tradition given by this missionary, in his *History of the Indian Nations*, do not agree with that identification. Dr. Brinton is inclined rather to the St. Lawrence, above the Thousand Islands, or the Detroit River, both of which he remarks were famous fishing spots.

Eastward from Fish River the country was occupied by the Talega, a powerful people now known as the Cherokee nation and living in North Carolina. There were many Talega towns in the valleys of the Ohio River and its tributaries, and when the Lenape asked permission to pass through and were refused, they attacked the towns and were repulsed. Being joined by the Talamatan, or Hurons, from the north, they were more successful, however, and the Talega finally quitted the country and went south.

According to the tradition preserved by Heckewelder, the Talega were a remarkably tall and strong people and when the newcomers, who were numerous, tried to force their way through the country, the inhabitants fortified their large towns and made embankments on the large rivers and near the Lakes.

Many of these towns were stormed by the Lenape and their allies, after great battles had been fought in which many men fell on both sides. These allies are spoken of as Mengwe, or Lynxes, a name for the Iroquois, but this people appears to have dwelt further east. Curiously enough, however, both the Talega (Cherokee) and the Talamatan (Huron) belonged to the Iroquoian stock, but the latter were great enemies of the Mengwe.

After the flight of the Talega southwards, the Talamatan

returned to the north, leaving the conquered country in the possession of the Lenape. It is thus described in the songs:

“A great land and a wide land was the east land,
A land without Snakes, a rich land, a pleasant land.”

Here the people dwelt for a long time and probably increased greatly in number. The Nanticokes and the Shawnee separated from them going South, while many of the people went further east and occupied Sassafras land, the name given to the country now the State of Pennsylvania. The Lenape hunters gradually made their way to the great Salt sea, and were followed by the great body of the people, who settled on the Delaware, which became the centre of the Lenape possessions. On their way east and north they encountered the Mengwe or Iroquois, whom they fought with success. The *Walam Olum* ends with the stanza:

“Watcher was chief; he looked toward the sea.
At this time, from north and south, the whites came,
They are peaceful, they have great things; who
are they?”

This question time has answered, and the pale-face now occupies the lands where formerly the Turtles, the Snakes, the Talega and the Lynxes dwelt, hunting, fighting and wampum making according to their moods or necessities.

C. S. WAKE.

DIRECTIVITY, ACTIVITY, IMMANENCY.

Indeed! this is becoming of intense and fascinating interest—the present comprehensive world-movement along the psychic and mental way, the fact that there is such an impulse is in itself a psychological truth of vast human import. It will aid greatly in raising psychology into the ranks of the standard sciences,—mathematics, astronomy, chemistry, electricity, biology, geology and the others. Mentalism, another name for psychology, will become the highest science. Anthropology, biology, physiology, history and electricity will be its branches or auxiliaries.

I have witnessed one gigantic swing of the human mental pendulum toward materialism until it reached its limit. It stopped, rested a moment, trembled, hesitated and then began to swing the other way toward the dominance of mentalism. A pendulum is supposed to move with extreme regularity; but the thought pendulum is now moving on the mental arc much faster than it did on the material. And with ever increasing acceleration.

An appalling mistake was made in 1859, in the inexplicable perversion of the true teaching of Charles Darwin. He did not teach that man is a lineal descendant of apes; but that both apes and man are derived from a common ancestor. See what a vast difference. But false meaning put on his words suddenly started mankind hurrying along the materialistic way. They rushed as madmen in this precarious pathway until, say 1890; they looked backward, saw the place of dividing of the way, the point where language began and with it, mind, ego, soul, spirit, personality, thought the indweller, in short—the human. Man saw where he differentiated from the ape; and then as if the fulness of time had arrived—some mentalist, like Columbus peered into the mists, and secured one momentary glimpse of the possibilities of mind as expressed in the human unit—that inconceivably mysterious entity, the indwelling person. Then they began, as if impelled by a sudden and resistless force or impulse to study and ana-

lyze mind. A few students soon attracted others, and by 1895, true mentalists were studying by day and by night. This sudden world-wide impetus, predicted in the wonderful psychological book—"Oahspe"—was called a "psychic wave," an accurate name.

Now I am in position to prove that this world-submerging wave is at present rapidly increasing in momentum. Proof is had in the marvelous mail received on this granite summit. Letters pour into this observatory from many parts of the world giving private and personal accounts of remarkable psychic, mental, obscure and occult phenomena experienced by the writers. Many say that they have been holding back their statements for five, ten and even twenty years in hidden places, not daring to reveal them for fear of ridicule, loss of friends and ostracism. These letters are now sent here, often with pathetic appeals that the names of the writers be not, even now, made public—now in the twentieth century.

These accounts cover all phenomena known in the entire range of occultism, telepathy, clairvoyance, clairaudience, mind-reading, apparitions, voices, trance, hypnosis, control, revelation, dual-natures, psycho-therapy, levitation, passage of matter through matter and other phenomena. But all these, our latter-day mysteries, are exceeded in volume by accounts of automatic writing. There are revelations now being made by forces utterly unknown to any physical science in all parts of the world. Essays, monographs, lectures, treatises on mentological subjects, revelations of facts relating to the origin and destiny of man, automatically written books, drawings and also artistic paintings in oil with explanatory texts, symbols, glyphs and other ways of communicating intelligence from the unseen are in evidence in quantity. He who denies these facts is simply ignorant of current world events, "falling fast, and falling faster."

DIRECTIVITY.

The isolation of electrons and corpuscles, the computation of their velocities of revolution, translation and oscillation, and researches into the intricate energy waves set up by these

excessively rapid motions, opened the twentieth century with dignity and splendor. One can scarcely refrain from exclaiming in triumph: All nature is based in electricity.

For long it has been taught that the hydrogen atom is the smallest particle of matter. It is so small that it has been called a mathematical point—something so minute that even trained mathematicians cannot commence to think about it. But its mass is 1,700 times greater than that of an electron. When electrons are subjected to all possible tests, no difference can be found between them and electricity. But electrons are the makers, builders, workers and carriers of Nature. They reared the sidereal structure, they made the Universe. They build and tear down. They cause heat, light, ordinary electrical, magnetic-electro-magnetic and other atomic, inter-atomic and molecular phenomena. They cause everything, and it now appears that nothing else exists. What we call the chemical elements are nothing but different combinations and rates of motion of electrons.

When a rate becomes such as to appear to human scrutiny under a form to which the name matter can be given, it is called a corpuscle. Electrons act as corpuscles in the colossal work of building up and tearing down all matter. The process is called activity.

The rates of work or speeds are far and away beyond human comprehension. No velocity occurs less than thousands of miles per second, and rises in the case of light activity, to the unthinkable speed of 186,380 miles per second as measured recently by Mr. A. A. Michelson, with an accuracy thought to be impossible. But these electrons possess the following named properties: they surely know how to act, where to go and when to build matter from their own inherent nature; or are directed by an external force. This of course is self-evident.

IMMANENCY.

The word know appears above. This is a mental word. The words "to" and "know" are as important as any two words in human speech.

To repeat, electrons on assumption of rates or phases, as corpuscles in the building of atoms, and of molecules and of structural matter, must positively act by their own volition, will or knowledge, or be directed by an external force. But if the directive force is external the astounding fact stands out that this external force is IMMANENT. It is in the immediate presence of, adjacent to, or surrounds the working electron; and causes it to attract, repel, move with incredible speed, revolve, oscillate and vibrate. Not one electron can rest during a millionth part of a second whether within or without an atom. They are raging, furious centres of almost incalculable energy.

The isolation of electrons; the discovery of radio-activity, radiant-energy, and velocities of oscillation and radiation is the chief conquest of physical science. But a greater is soon coming, a conquest, a discovery that will surpass all others, is nearly due in psychic or mental realms. This fourth dimension, this universe within a universe is so much more magnificent than the exterior—the seen—that it, the visible may almost be ignored. This problem of immanency cannot be ignored however. It is before the human mind and awaits solution.

If there is an isolated central force in space many trillions of miles distant from scenes of work or activity, then this force acts by influence from afar. Force impulses move from the centre out to the periphery, to the most distant sun and world. But this is immanency.

I have watched the display of directivity hour after hour in its building of beautiful crystals under the microscope. These form with great rapidity, and the particles each one a perfect crystal, wheel into place with unerring precision. It will not help to say that "they form crystals because they must." What force decides that they must build? What force directs that electrons shall build a cell in the brain; and then flow into and out of it to originate thought?*

The entire base of the Universe is mental, psychic, spir-

* Or to *express* thought; which?—Ed.

itual and electrical. Directivity is surely mental. A great writer has said: "The tendency of modern thought is to raise matter up to spirit." True, this is what electricians have accomplished in the resolution of matter into electrons, and dissipating them through walls of solid metal into space, beyond all human scrutiny and hope of recovery.

The highest dream of ancient Hindu metaphysicians regarding the ultimate unthinkable refinement of spirit is surpassed by physical science in the separation and dispersion of electrons and corpuscles. Physical and Psychical sciences have reached the same high and common plane. They are at last ONE.

The original concept of space-ether of the Hindus, Egyptians and Greeks was that it is psychic—spiritual. And that is the inevitable tendency and majestic trend of the latest material science—the rigid science of to-day. Spirit immanency is a fact in Nature.

And now what has occurred? Letters, and books, pamphlets and papers are coming up here saying that the brain does not think—that it is a mere tool used by a thinker. This idea has spread all over the world. At present, science whether material or spiritual, has no trace or clue of the nature of electricity, mind, soul, spirit, matter, thought, will or the mysterious indwelling personality. This is the one great perpetual and standing enigma. We may never find the clue; I wish to recall "may never;" we will find it, the human phase of mind is illimitable. See this from a great material science magazine: "No one has ever shown that thought is caused by changes in the brain; all that has been shown is that they accompany or follow thought." This is the same as saying that the thinker uses the brain as an instrument of expression. Physical science magazines often contain such strange statements now; but ten years ago no editor would have been bold enough to publish them.

Mind, like electricity, has many forms; and is immanent in all things. But this word immanency equals Cosmic Mind, Cosmic Consciousness. This is where the Aryan Hindu philosophers began sixty centuries ago. But as physical

science has rarefied matter into the electronic state, a condition of such excessive refinement that only a few words in any language, such as thought, mind, soul, will, motion, and electrical oscillation, can be applied to it, a cycle of human mental activity has been completed; that is we are now thinking a series of ancient thoughts again.

Upon making trial to embody the two words, Cosmic Mind, in one, I finally decided to use a very old-fashioned word, namely: Creator. The thunders of the book "Oahspe" simply forces one to use this name. The phase of mind called human is in its present state of evolution unable to think of creative processes. But because of that inability, it has no right to assert that a Creator is not necessary and therefore does not exist.

EDGAR LUCIEN LARKIN.*

*Lowe Observatory, Echo Mountain P. O., California, U. S. A., Dec. 16, 1908.

THE INDESTRUCTIBILITY OF MATTER.

The indestructibility of material substance relates only to man's inability to force evolutionary time. Man cannot annihilate the age limit of his race, nor of the least living thing. Man cannot decree that a child is tottering with age and it is so, nor return the aged to his youth. Man can only use the elements themselves for destruction and is unable to induce them to commit suicide but they insist on living their natural time; for this stubbornness man has declared the elements indestructible!

When we consider that our five senses are only receivers of vibratory pantomime suggestions—motion being received as sound, heat, light, blaze, color, etc.—having no more reality than a rainbow—we may well conceive that evolution is a mighty show based on less reality than the great Sir Isaac Newton conjectured when he said, "If the earth was entirely poreless it would not exceed one cubic inch." He saw that material substance was an evolutionary phantom; that reality was lost in porosity.

He found all things in their order and class,
Were nothing real but a vanishing gas;
In ether vibration began a world,
And force magnetic the illusion whirled.

'Tis a passing scene, and a fleeting show,
A flash on the skies, they come, and they go.
Around in a circle all worlds must roll,
Their cycle, their circle, eternity's scroll.

Growth runs in a descending scale in world life to sea weeds and nothing. Worlds run back in a descending scale to coruscant suns, suns to haze clouds, haze clouds to an insensible cosmic force not vibratory to our organs of conscious sensation; beyond is speculation.

While things grow, or form from existing substance, that existing substance is of an evolutionary nature constantly combining and evolving new principles. Every combination seems to form a new substance with attributes unknown to its ingredients. For instance water will quench thirst and extinguish fire, its gases hydrogen and oxygen will feed a flame.

Another common delusion is, that on the composition of elements in food we live; that certain formulas of elements in growth are nutritious. On any of the elements in all earth we would famish; we live on the physical energy in food. We may store up the carbon in food, adding flesh, and live at the expense of its waste in electric force, about as hibernating animals winter.

The energy in food is the same as energy in coal. The energy in both arises from the same principle of stored sunlight vibration on a tension in the growth of material for coal and food. The power is molecular tension set free, on the principle of a charged electric battery.

This latent energy in wood and coal, uniting with oxygen spends its force in blaze. The force of metals used in a battery is set free in an electric current. If food in the animal battery, it is a living current, or force of life.

This electric force of life carries the living machinery and performs its physical evolutions.

The difference between the living and non-living forces is the difference between the living bioplasm and the protoplasm to which the bioplasm imparts life. Life is imparted about as a magnet will impart action to an unmagnetized steel bar—it is molecular change of magnetic relation.

Here performing the functions of life we meet the same electric force we now see whirling yonder spiral haze clouds—the shadow of coming world's morning sun.

Think! all these powers, light, blaze, heat, electric force—all the energies of life physical and mental—but correlates of the physical energies of motion—simply momentum—impetus—nothing!

Even to move, something had to first be to move.

Nothing could exist without a force to form it, as neither could precede the other, the principle must be absolute from which all things spontaneously evolved—took form—grew. This principle or First Cause is God. Not a being executing plans but a living evolutionary Force. From God evolved the elements for all varieties of life. God is with us, in us and is the moving spirit of all living force, known to us as inexorable law.

Not a personal idol sitting on a golden throne surrounded by rejoicing pigmies who escaped hell, but the LIVING PRINCIPLE OF CREATION.

This mighty Evolutionary Force pays no more respect, and extends to man no more consideration than the autumn frost to the lily of the vale.

Birth denotes death—the cradle foreshadows the grave. When a child is born his coffin is in sight.

Worlds and men alike are born to die.

Not a thing that is born, or, that grows can be eternal, for the evolutionary force that brings forth cannot cease action till exhausted, when the unseen insensible equilibrium is again restored.

Think, when our Solar System floated as a haze cloud extending far beyond its uttermost planet Neptune 2,900 millions of miles away, that in that gigantic haze-cloud floated our present Solar System. Yea, there floated the principle of all living things.

Turn the glass on any one of the thousands to be seen and meditate that in a thousand million of years, planets, seas, rivers, mountains, and lastly, Man, is there. From haze cloud to man a thousand millions of years! Forsooth man is but a minute fly whose ancestors born under the foliage of the stalwart oak all declared its leaves never fall.

Ah! behold the picture of a Solar System. Seas, planets, comets, whirling through space—close your eyes a thousand millions of years! hark!—all is silent. The mellow rays of a morning sun no longer fall on evergreen dew—evening zephyrs no longer sing in the pines.

The martial tread of man answers not the bugle call, nor

footprints wend through woodland snows; no vestige remains that he ever lived.

The thunder's crash is no longer heard, nor electric displays light the dark abyss.

Meteoric showers blaze not in the sky, nor fire cloud comets inspire trembling fear. Even the books that extolled the greatness of Jehovah are gone! Yea, all is gone! Suns, planets, all are gone! The lone spirit vanished in the cosmic dream of eternal night!

FRANKLIN D. ORCUTT.

DEATH, THE JOY OF THE WORLD.

Does death end all?

After reading the affirmative by Ex-Gov. D. H. Chamberlain, and the negative by Rev. Robert F. Coyle, D.D., Pastor of the Central Presbyterian Church of Denver, Colorado, I knew the hour had struck for declaring to my fellow-men my unmistakable convictions upon the Great Question of all Ages. Death, or transition is the thing most desirable for the living soul burdened by its weight of clay. It is the joy of the world because it is the magic door to renewed life and the more perfected activities of actual Being. Death is a necessity for some, but "all shall not taste of death."

In the beginning let us offer up thanks to the One Father that He did not make it obligatory upon His Children to obtain the Sign Education ere they should know the "Still Small Voice." That a man has great learning and wide experience is no proof of his knowledge of God. Generally speaking, the more letters a man gets added to his name, the greater his unwillingness to accept literally the command to ask of God if he would have wisdom. A man may be a graduate of half a dozen famous colleges, yet from a spiritual standpoint be an ignoramus and a fool, germinating and dispensing nothing more useful than vile microbes of discord and oppression. In short, a vain, glorious mechanism which the world could have gotten along very well without.

It may be profitably borne in mind that the Jewish Sanhedrin was not converted to the teachings of Christ. To me this is proof positive that great learning is not an actual necessity to the gaining of spiritual knowledge. All honor to the man of learning. All glory to the man of knowing, for knowing is the true wisdom.

Mr. Chamberlain says if he were asked why he wrote those lines, he might not have been able to give a satisfactory reply. Doesn't he admit a great deal just there? To the Infinitely attuned thinker no explanation is needed—the lines themselves tell you the plain reason why Mr. Chamber-

lain was in that place of outer darkness—outside the Word of God.

He said, "The motives are probably mixed." No one ever accurately revealed a truth by mixed motives. When I read Mr. Chamberlain's article I had the sensation of creeping in the dark. I took on the shadows and uncertainties of the lost and suffering mentality. I did not read Dr. Coyle's for some days afterwards. I wanted to get both articles clearly in my mind, and I find this a good rule to follow. When I read the negative side of the Great Question of All Ages, I knew the writer had climbed a little way up the mountain, was satisfied with his efforts and willing to take the greater possibilities for granted, lest he should become lost or entangled in untried paths. The world has lost much for the sake of consistency.

Does death end all? It certainly would if there were such a reality as death. For my own part I have the most delightful and satisfactory proofs of the immortality of life. I have none of the heart-breaking thing man terms death. That spiritual things cannot be stated in human language perfectly understandable and satisfactory to all, is conceded I think, by all. Out of this perplexity has grown the complexities and inharmonies so trying to even the most patient of souls. Therefore, this is not written in the spirit of criticism, but rather as one who would fearlessly and honestly state the little he has learned, hoping it may bring a ray of light and comfort to the honest seeker for the help ever present in time of need.

Great necessity forced me to live much alone with our Heavenly Parent. Mind I say alone, for unless a man walk alone with God, he cannot learn of Him. If you allow any Church or any creed, or the face of any man to hold your thought continually, you can never come face to face with the living God. You must enter into that closet of Individual Soul experience alone. Why should you confess your faults, your sins, or your shortcomings to any man when it is not necessary to speak of them to God? "Whatsoever things are good, whatsoever things are lovely" etc.; think on these

things as the great metaphysician bids you, and the undesirable things will drop from you as a worn and rotten garment. I tell you your divine Father knows you only as His Likeness. He knows nothing whatever of your blindness, your haltings, or your maimed condition, for to know evil is to be evil. Think earnestly upon the condition wherein you are to see God—there is one condition only, that of the pure heart. Our elder Brother held this thought like a flame upon the mount that His disciples might understand. *Only one condition!* Yet—think if you please, of the numberless man-made methods of bringing about this one condition.

“Blessed are the pure in heart, for they shall see God.” How many of us truly desire to be pure in heart, or have earnestly endeavored to understand what the pure heart actually means? To be pure in heart—soul—means absolute stillness of the five physical senses, and knowing there is but one Power, One Love, One source of Purity, One exhaustless energy of thought—thought, our only conscious available connection with our God, Life, Love, Hope, Eternal.

I know that I can faithfully put my soul in touch with the overshadowed soul of our friend and brother, the Honorable Mr. Chamberlain, who spent his last earthly hours in anguish for the loss of life, and all the endearing privileges that the one word, life, means to any man. That he decided death ended all, that he was satisfied to have it so, is no proof to me of the correctness of his decision or the reality of his satisfaction. Encircling each word of the brave, manly resignation to what he considered the inevitable is the vital glow of the spirit. This truly great man was stunned and bewildered by a terrifying sense of helplessness. His thought had served his country and individual purpose as well; the current was strongest in the direction of worldly achievement, and when defeat with its appalling images set upon him he was thrown into darkness and despair from which he was never able to emerge before the change called death. I am sure when he threw off the burden of his fleshly tenement with its benumbing environments, he rejoiced in a glorified understanding of the blessed continuity of being.

Since the beginning there have been millions of David Chamberlains, men who have cut their wires, and numberless Dr. Coyles who have conscientiously attempted to do the sounding with a materiality graciously termed spirituality, that the hearts of the people might be soothed into quietude and belief.

But, to believe is not necessarily to know. The day is fast coming when a regenerated race will arise to declare boldly that there never has been such a thing in all the world as vital and exact Christianity. Imitations and artificial articles have we had in rare abundance, but the scientific living of the laws of God has not been practical to the purpose of man.

Man has appropriated to himself many honors and privileges above his fellow-men, having set himself up as a king; a way shown; a thing to be followed, flattered and obeyed; so what time has he had to get in tune with the Infinite?

When you stop to consider that to every man was given the precious privilege of connecting himself with the Power that adorned the heavens and the earth and made man a living soul, you get some idea of the necessity of the brotherhood of all men. When the thought of mankind turns to worldly power, self-aggrandisement, etc., the source of Being is shut off; kinship is scorned; the wires are down; discord, disease and transition become the law—man's law of course.

Every man is his own spiritual electrician; with his thought he creates and connects the wire which brings peace, power and life everlasting. The only thing good or evil done for us, is the suggestion which changes thought-connections. We would not be creatures of free-will should there exist a law compelling us to accept suggestions. Our lawful suggestion is the one evil. Beware! To all men I would say think for yourselves; think as Paul advised you, that all suggestion may come from the inexhaustible treasure home of love and good will. This does not mean selfishness, but the nearest possible approach to the Christ-like unselfishness of the man, Jesus. You think yourself into the Kingdom of Heaven; there is no other way. Likewise you may think

yourself into that place of outer darkness; it all consists in the quality and intensity of your thought.

David Chamberlain was a broken, defeated man in his mental realm long before he concluded death ended all. I, too, have stood in darkness, that blackness of despair, where the golden notes of the sweetest human sympathy fall like leaden rain upon the suffering soul. I have lived long years in that suffocating atmosphere of lurid pain and fear brought about by the sudden passing of my heart's dearest hope. As I breathed away the long hours of agony on the island of despair, I, too, felt that God was a myth, and sincerely hoped death did and would end all. As a tired child wants only sleep, I longed for endless, dreamless sleep. Gradually my dark horizon contracted until I felt the blackness of annihilation. I can only remember that unspeakable hour of anguish. I, my soul, became conscious of a great loneliness and a great love. Not love for anything or anybody. It was the Divine Fire in which we live and move, and have our being. My first memory was of the One Man who owned the world, yet had not where to lay his head. Had I left my body at this critical moment, I should have left in the records of my earthly existence an utter unbelief in God or His goodness to that child, He had said should be created in His Likeness. Unlike Mr. Chamberlain, I drew myself back to the sphere of human activity. I live to remember there is no death. I also know the indescribable glory that enfolds and illuminates the passing of the spirit from its little house of clay. The lofty thought of the Psalmist in conceiving of the passing of the spirit, only mentions the "shadow of Death." And why the shadow? Why is it we cannot look upon the shedding of so frail a thing as the body with anything but fear and pain? Because man will not know. I say know, for the great and all sufficient God knows I would ask my fellow-creatures to *Know* and not to believe. It is only with the right direction of thought toward the source of all Knowledge that they can know. There is no life so lowly, so burdened with labor and pain that it cannot lovingly remember the Eternal God, which is its only refuge. It can think tenderly, knowingly,

and gradually strength will come, the burden will fall away, the pain will cease, and there will be no more tears.

Let the minister, the missionary, the strenuous revivalist go on his way, but see to it you stick to yours. No man ever came into the world by proxy, neither can he pass through it scientifically, nor out of the flesh by proxy. That which is really worth the doing must be done by one's self or soul.

In speaking of these things Mr. Chamberlain tells us there are two considerations which have deeply impressed him. One is the broad fact, that, in all the experiences of mankind, no authentic voice has ever come back to us from beyond the grave. All the yearnings, the hopes, the agonized prayers of all the world of humanity have drawn no response. As we understand voice, possibly not. But there are people, and I have already admitted I was one of them, who hold authentic knowledge of life beyond the grave. Lest anyone should mistake me, I declare in the briefest terms my utter unbelief in spiritualism. I know and can prove the stupendous fallacies attending the phenomena termed departed spirits returned. This is not saying I think Spiritualists a fraudulent sect. Far from it. I know that most of them are sincere in their belief, but the beliefs are all there is to it. Great mistakes can only be considered with pity, never with contempt. In proof of everlasting life Christ declared that even should one return from the dead, they would not believe. I am willing to talk with any one on this theme, any one who is kindly and honest. I can only abbreviate and state a few facts in so short a space.

As a support to what I have already said, I will relate something of the unmistakable knowledge of the superiority of the spirit over the body. Correctly speaking, spirit is changeable and perishable, is an emanation, a process of chemical affinities on a higher plane than ordinary visible material. Life, Soul and Spirit are not one, they are not synonymous. I am soul, I that think and know, plan, create, abide and our changeless Spirit is the vapor sheath or atmosphere holding together the atoms. I call body, the body I have created for my use in this particular sphere of

existence. You may come in touch with my spirit. If you are an adept you may test the quality and strength, and know of me by my spirit. But you can not know more of me than I have chosen to reflect in my spirit.

If you have not thought on these things your estimate of me is all guesswork. As there are so few who study these things, I must say for the benefit of the large majority who hire their thinking done or don't have any done at all, by themselves or for themselves, it is easy to get sick, to grow weak, to fall into what you term the grave. If I lose vital interest from any cause, allowing myself to exist in a disconnected manner, my spirit weakens, loses its hold so to speak. Conscious support of the body is no longer maintained. If I do not send out creative thoughts of strength and renewal, in a short time there is disease or inharmony, or whatever you may care to call it, but the result will be the same, separation of spirit and body. Spirit dissolves and is no more spirit of mine. The passing of the spirit is correct. When the thought of man reached out for knowledge on this subject, it touched this fact. All error is a misconception of some truth. This is where the idea of death originated. There is no death; only the dissolving and passing of the self-created spirit, which is of no more value to us in the next sphere of life, than the clothes we now wear. With a vivid realization of life, too glorious and exalted to be known and understood, only as a personal experience, you will at some moment watch the disintegration of your spirit and the chilling of the body. Then only will you understand the why of this mental being, or rather, seeming.

The second consideration of Mr. Chamberlain's need only be lightly touched upon. In this one his darkened thought putters with his idea in a pitiful way, yet he deems this consideration of as much importance as the first. He says, "Statisticians tell us that probably no less than two hundred and eighty billions of human beings have passed across the stage of human life since man has developed as we now see him. The process goes on and no end can be predicted." That so great and learned a man could weary his

vision with an unsightly, prickly burn, holding neither fruit nor flower, speaks volumes for the condition of his metality—a mentality striving to set up a kingdom wherein would exist no life, no soul.

In the first place there is no such thing as human life, for all life is divine, as much so as the great Soul of the Universe. And it is folly to concern our thought for one moment as to the “endless preservation” of the good, the bad, the indifferent. There will be no bad and indifferent to be preserved. I wish the power were given me to make every eye see the beauty and immortal glory of individual life as I have seen it, so plainly. I wish all men could know that doubts, sorrows, fears and anxieties of mortal life can travel no farther than the five physical senses are willing and able to carry them. As these senses fade, the perfection, of which they are the visible type, dawns upon you. You are filled with joyous, exhilarating vibrations that no pen can describe. You see yourself afloat in a golden ether with the scientific meaning of all things thrust upon you with instantaneous certainty. There is no memory of this life, saving the tiny spans that approximated the Divine Will. There are no white thrones, no King of Kings and lord of lords. Superiorities and inequalities are unknown.

Mr. Coyle tells us Mr. Chamberlain’s article was honest, but not profound. With all due reverence we claim it was not honest. We think Mr. Chamberlain’s mind was too warped with mental and physical pain to produce a clear, honest opinion. If the article was not honest, why stop to consider whether or not it was profound? The assimilation and appropriation of the Chamberlain article will never make one soul happier. The acceptance of Dr. Coyle’s will continue the present conditions of semi-responsibility, lukewarmness and “I am better than thou” attitudes.

Christianity can be preached because all mankind have a certain unmistakable conception of the power of love. In the most benighted soul there is at least one vivid, radiant memory of the transforming power of love. Love is life, it is power, it is the only creative force. All the world would

be drowned in tears if it could realize for a single moment what it has lost in the loss of love. Living thought cannot be generated without living love. He that hath ears to hear, let him hear. Conceive, if you can, yourself minus thought.

Love should hold men together, but it is not so. They are held by fear and mutual necessity. This is a brutal fact glided over for very good reason. Religious doctrines do not hold men together; every nation upon the earth will concede as much. Unless we are willing to make the concession so hateful to Cain—*I am my brother's keeper*—the conditions of life on earth will ever remain very much the same that they have been.

Cain was truly the type of the millions that have followed him. No man, literally speaking, wants to be his brother's keeper, but he has taken the keenest satisfaction in the keeping of slaves.

Therefore, he would wipe out brotherhood and put in its place slavery. To entice him from his rightful inheritance here, he is pointed to the great white throne over there at the foot of which he will find rest. Rest is not what is wanted, but equality of rights, joy, loving, healthful activity, and it is wanted *now*. Eloquent descriptions of the delights "over there" may be a sort of delightful anæsthetic for the giver and the recipient, but it is not truth, and only truth can build a living man here or hereafter. Talk is cheap, and only the good Lord knows its awful unworthiness.

When Mr. Coyle speaks of a gospel that cannot be preached, the gospel that death ends all, why does he point exclusively to the highways and hedges, streets, lanes, shops, mills and factories, in short the laboring people? Was it a mistake? Was it a mistake to point to the toilers who sweat and struggle? Was he aware of the vivid but livid line he drew? Do these people need God more than the people of a Church, or Churches, representing the society and fashions of a great city? Aye, they do, but not in the sense implied by Dr. Coyle. They need God that they may endure the selfishness and cruelty of their fellow-men, until such a time when they shall see Him face to face, *here*, not—hereafter.

The people who toil and sweat, yea, sweat blood that the wheels of progress may roll happily on, are singled out as a people peculiarly in need of a God. In the same breath they are paid the wondrous compliment of being the force creating home property, government, the grandeur of civilization, and all that makes life worth the living. We find here one of the beautiful inconsistencies characteristic of many great(?) thinkers.

“Let this one thing for my atonement read,
That one for two I never did misread.”

HELEN WILDE ALEXANDER.

AFFINITY TOWN.

I know a charming little town,
Where 'neath the arching trees,
Kin souls may come, walk up and down
And smile and chat at ease.

Now you perhaps may think it strange
They come as souls alone,
For bodies here, by some queer change
They do not bring or own.

I said, “This town is something new,
I never heard its name.”
They said, “ 'Tis known to very few,
Be thankful that you came.”

They said, “Oft kindred souls would meet,
Though scattered wide and far
To smile across some busy Street
Or nod in crowded car;

“Or met within a ball-room bright
And sought each other's eyes,
Yet scarcely thought it safe or right
For fear of whats and 'whys;’

“That people all were prone to ask
As though kin souls could tell,
Just why they smiled or met to bask
In dear and olden spell;

“Or loved a recess short and sweet
From human bonds and ties,
T’was very hard souls scarce might meet
Lest consequences rise.”

Here, in this charming little town,
Beneath the arching trees,
Kin souls may come, walk up and down,
And smile and chat at ease.

SYDNEY DREW.

REQUEST.

When mine eyes can bear the sunlight
Give me not to see the gloom,
Grant me not to view the thorn and miss the rose,
When my feet would tread the meadows,
Lead me not beside the tomb
Where there lies the spectre, Fear, in grim repose.

When mine ears would hear the souging
Of the winds upon the leaves,
Give me not to heed the wail of dying hope,
Guide the heart that’s seeking beauty
To the meadows where the sheaves
Cluster close upon a brown and sunny slope.

When the soul shall crave a measure
Of the symphony of life,
And the heart go soaring on to realms above,
Give me strength to bear my burdens
Should the darkness and the strife
Be the answer to my prayer of hope and love.

FRANK W. TAYLOR, JR.

It is better to begin late doing our duty than never.

—*Dionysius*.

Oaths are not the cause why a man is believed, but the character of the man is the cause why the oath is believed.

—*Æschylus*.

Be simple and modest in deportment, and treat with indifference whatever lies between virtue and vice. Love the human race; obey God.

—*Marcus Aurelius*.

All that thou seekest may be found, if thou shrinkest not nor fliest from labor. For since some have discovered things in heaven, though they are far removed, such as the rising and setting of the stars, the solstices and eclipses of the sun, what common things that are connected with man here below, should be able to escape his search?

—*Alexis*.

The thinking principle—or, at least, that rather than any other—must be considered to be each man's self.

—*Aristotle*.

UNIVERSAL SUFFRAGE.

The last and worst form of democracy is where every citizen has a share in the administration; few states can endure such a form, nor can it exist for any length of time unless it is well supported by laws and purity of manners.

—*Aristotle*.

There shall never be one lost good! What was, shall live as before;

The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so much good more;

On the earth the broken arcs; in the heaven, a perfect round.

—*Robert Browning*.

I think I am learning more and more each year that all worry consumes, and to no purpose, just so much physical and mental strength that otherwise might be given to effective work.

—*Booker T. Washington*.

DEPARTMENT OF PSYCHIC PHENOMENA

**For the study of the subtile laws of Life and Being,
and the deeper consciousness**

NOTE: This department will be open to earnest consideration and wise conclusions on any of those subjects which relate to the finer forces of nature as expressed through the subtile forces of the mind, and to the deeper mysteries of the inner nature of man which appear to express through the various phenomena that attach to occult and supersensuous modes of activity. These are often classed as "Thought Transference" or "Telepathy," "Mind-reading," "Clairvoyance," "Trance," "Mesmerism," "Hypnotism," "Psychic Aura," "Psychic Presence," "Spiritualism," "Double Consciousness" "Somnambulism," "Mysticism," "Mystic Symbolism," etc. Underneath the most of these subjects, which are as yet little understood, definite law is always to be found. A vast field of inquiry lies before us and the development of knowledge of the actual underlying laws is most important.

Carefully prepared material, based upon facts and presented by thoroughly honest contributors, will receive careful attention here, editorially, and will be used where practicable. The action of the mind in Dreams, especially in the symbolic dream, the conveyance of ideas through Thought-Transference; and particularly the establishing of action in life through these means—these are points that lie nearest at hand for immediate investigation. Carefully written letters may be used in a Correspondence Column.

The coöperation of interested individuals throughout the world is invited and very much desired. No monetary payment attaches to this department work. The truth, uninfluenced, must prevail.

PSYCHIC FORCE.

When I was attending the University of Paris, there was a discussion by the press over Mr. Gladstone's article in the *Times*, upholding the Psychical Research Society in their discoveries in the line of the occult, and commending Sir William Crookes to the Queen as having discovered Psychic force. The Paris Psychical Society had received the same results. A letter on the subject in the French press brought criticism from the church, as the study of metaphysics was considered to be inimical to ecclesiastical interests.

At that time I was lecturing at the Paris Gospel Mission, and I naturally touched upon the subject, which was well received as the audience knew that I was studying under Ernest Renan, author of "Life of Christ", who was a great favorite with the Parisians. He was rational and admitted the occult source of things, and he thought the history of Jesus had been overdrawn in the four Gospels; he had also declared that Jesus was a suggestionist, which agreed with the opinions of the Paris Psychical Society.

It is interesting to know that artists and musicians supported the Society, and taught their students the metaphysical basis or the mental activity necessary to the best results in art and music. They knew that the great masters received this invisible assistance, and there was a movement to prove that miracles were the result of hypnotic suggestion, as taught by Dr. Charcot, recognized as the authority on suggestive therapeutics.

As this subject is of importance, I will quote the words as I heard them at the Society, in a paper read by M. Leymarie:

"Allen Kardec told us about this occult force, but we were arrested, and I suffered one year in prison for saying the same words Gladstone said in the *Times*. Crookes received honors for explaining the occult force scientifically. I received a prison cell for speaking of it, and proving that an object

can be moved without contact. All we have is our minds; the mind governs all. The quality of mind determines the quality of art. A noble mind attracts like minds who govern the world."

The discussion turned upon the inspiration of music and it was asserted that Gounod and others heard their music before writing it, the same as the painters saw their pictures, and that Victor Hugo always said he had "two natures struggling within him." From this, we presume that his subconscious soul was one of them and that his works came from that soul or mind, which is almost perfect, but is sometimes troubled by the vagaries of the carnal mind.

DR. W. H. WATSON.

"INNER VOICE" CALLS SURGEON.

PHILADELPHIA, Pa., Monday.—Having a premonition that he was wanted in Camden on a matter of life and death, Dr. Paul Mecray, head surgeon of the Cooper Hospital, cut short a visit to Jersey City Friday afternoon, came home on a train three hours earlier than he had intended and by so doing arrived in time to save the life of William D. Delamater, of No. 1013 South Eighth street, Camden.

Mr. Delamater on Thursday was seized with an attack of appendicitis and grew rapidly worse until Friday morning, when his physician, Dr. Miller, decided on an operation. Delamater and his family knew Dr. Mecray by reputation and insisted that he be called in consultation, and if his verdict was for the knife, then he should perform the operation.

Dr. Miller tried at once to locate Dr. Mecray, but found he was in Jersey City. Efforts to reach him by wire proved fruitless. Mr. Delamater was growing worse and his wife and family were frantic.

Dr. Miller endeavored to persuade Mr. Delamater to allow him to call in another surgeon, and matters had reached such a pass that, according to Dr. Miller, Mr. Delamater had only about two more hours to live, when suddenly a telephone call came from Dr. Mecray's office, saying that the surgeon had returned unexpectedly.

Dr. Mecray came in a few minutes. An operation was performed within the hour, barely in time. Now Mr. Delamater is resting easily, well on the road to recovery.

Asked by Dr. Miller how he had come to change his plans and take an earlier train, Dr. Mecray said that while in the station at Jersey City, about the middle of the afternoon, some subconscious voice seemed to be saying:—"Take a train and go back to Camden—a man's life depends on your doing so. Don't hesitate—just go."

While he was debating the matter in his mind, he said, he bumped into a friend who is an official of the Pennsylvania Railroad. Telling the friend of his telepathic message, the latter advised him to obey the mysteriously sent suggestion and offered to take him to Philadelphia on the next train in his private car. Dr. Mecray accepted and instantly felt a sense of great relief.

—*New York Herald.*

REFLEX ACTION.

The following extracts taken from a letter written by Mr. J. W. Hayes to "The Society for Psychical Research," are interesting as pointing to the probable explanation of certain phases, if not all, of psychic phenomena found in the marvelous action of the mind. This is at least the theory most worthy of investigation in all such matters.

Mr. Hayes writes: "For years I have had the idea (shared, doubtless, by other members of the S. P. R.,) that the 'visions' in crystal gazing, as well as many of the alleged visions of 'Spirit Guides' and shadowy figures of deceased relatives of sitters (as professedly seen by mediums), are due to the reflex action of the sitter's brain, and thus do not represent *real* scenes (or real persons) *occurring at the time*, but simply a renewal and transmission from the brain of the sitter to the brain of the medium of impressions long gone by, and which we are apt to imagine cannot be reproduced, either accidentally or purposely. Take an instance, viz., a sitter goes to a medium to inquire concerning a deceased relative. The medium believes he actually sees the deceased person, accurately describes the dress worn, the features, peculiarities, name, etc., but all the time may, unknown to himself, be simply reproducing the mental visual impressions in the sitter's mind. In such case, we may well

conceive the alarm or surprise of the latter at the latent impressions thus re-conveyed, and having all the appearance of reality. The existence of this power, and the curious psychological state which favours it, ought to be a warning to experimenters, and prevent a lot of self-deception, as well as unconscious fraud. * * *

“But there are, too, other phases of the matter also worthy of consideration, viz., firstly, the effect of a thrilling story told into the ear may result in producing an impression as vivid as a visual one, and the scenery and characters of the story (be it false or true) may, to the hearer, have, under certain conditions, all the appearance of reality, and I may even go so far as to say that the scenery and characters of the story may be transmitted to the brain of the medium, being seen by him mentally as realities. Secondly, we are so ‘fearfully and wonderfully made’ that even the suggestion of a name or the least hint from an operator to a subject, even without hypnosis, may evoke quite a number of old impressions—ten, twenty, forty years old—which become re-clothed with all their ancient vividness and appear actualities of the present. We can, further, imagine them transmitted from person to person. * * * Once more, I have reason to know, from personal experience at *séances*, that one’s own imagination playing unchecked (even in a strong mind), can be hallucinated to an extent almost incredible. The subject of the recall of past impressions, and the effects thus produced, is a very fascinating one and worthy of the closest investigation.”

THE TIGER ASTRAL.

When the Irish mystic, Blake, wrote his “Tiger, tiger, in the fire,” he was simply naming one of that group of strange manifestations which either dwell in all human beings and separate to themselves and assemble into shape when the need arises, or which come from their native places, as Hindustan and some other countries, to the mystic who attaches to the Nature orbit.

One would suppose the tiger is in us all, and through the occult processes of the esoteric's life, is fetched to shape as a tiger, were it not a fact that it is sometimes seen leaving one person to go to another.

The true tiger astral brings to man the spirit of mastery, and is sometimes a mark of mastership. It gives remarkable intuitions and conveys sudden and enormous physical strengths. It in no sense imparts cruelty, but will give its master or mistress warning of approaching danger hours or days, sometimes months in advance.

The writer is supposing that with the cultivation of the occult, one is provided with a tiger when the time and the need arises. This is part of the protective law of Nature; but the mystic alone, "Seeing with his finer sight," discerns the presence of his interesting friend.

To the "tiger-man" even the beasts of the forest will offer no violence, while to "lose his tiger" is to become physically weaker, and at such times his natural leanings will be to live in cities and places of many human associates. Then he is in need of organised means of defense, as being temporarily without his full share of the capacities inherent in Nature for his safety.

But to lose this wonderful astral should not be thought of as a misfortune or a mistake. It is usually gone on an errand from which it will return laden with some good for its master, such as it is in its natural office to bring. As from another house of some plenty we need storing with, strength, conditions of sagacity and fearlessness may always be looked for in additional quantities when the "tiger" reappears.

To one with the tiger astral, animals it is related, will yield up messages; serpents will follow in kindness; and it was once my experience at a zoölogical garden to see a great male Royal Bengal humbly bring his partly eaten chunk of raw meat and lay it down near the feet of such a person. The animal then drew off and rested quietly until his visitor went away.

In this instance the "tiger-man" was a woman, an Ameri-

can lady of much culture, an occultist of the Hindustanee type.

Such experiences seem impossible until they are actually gone through with.

The world looks on and says of the mystic, so safely passing through all dangers, "Beautiful soul, thy goodness is thy everlasting shield." Goodness is a prime essential in the mystical life, but the truth is that such an one recognises every object in Nature as something intimately kindred to himself, each with its own function, each to its own dimension, the child, the sage, the innocent bird, the tiger, interdependent parts of the life of which he is part. It is thus the mystic is safe.

When science as the West has it comes to gather into itself science as the East has it, evolution will show some wonderful new stepping-stones and the domain of "natural morality" disclose an unsuspected protecting, paternal love.

The tiger astral in this country has come to be somewhat strangely unified, in that cartoonists and caricaturists have so extensively adopted the tiger as a symbol of things in current life and conditions. The result is that in our unfolding psychic state as an Occidental people, a most necessary need is supplied, and a symbol of easy assimilation, a "vehicle" as the Hindus say, afforded this mysterious entity.

When the tiger is coming in on this, the newspaper line, it will appear before the seer wearing a disc or shield of black and white, the usual print colors. When he comes in the pure astral ray his stripes and rings of gold and black will flame like a waving, etherial fortress of living heat and power. In the dusk the whole form or outline is often visible, not usually so in full daylight.

In places of possible danger this astral will appear walking close by one's side as if to guard every step, and in the forest, the tiger's native element, its form can be seen sometimes almost as clear as that of a living animal.

When a great number of deaths, as by fire or accident, is at hand, near the hour the tiger will leap toward you like a great beast. This leap will be at your breast, and if he strike

you with his paw he is telling you that your astral space, the lungs, is to be reinforced. Some of the newly freed spirits, in their flight for homes, will come to you.

When a leap toward one's breast is made by the astral cobra, it signifies the approaching demise of some one of distinguished intellect, whose spirit when free, will come to you in friendliness.

When the cobra makes his dash or spring at you, although only an astral, a low musical sound can be plainly heard. This is fine and clear and seems to rise on three notes, which some believe to actually form the word "aryan."

This sound is thin and tinny, but enchantingly, entrancingly beautiful, and it is far from an uninteresting fact that the wedding march of "Lohengrin" is built, in its opening measures, on these three notes of the cobra call. It is related that Richard Wagner was at heart a Buddhist, and certainly he has shown all the delight of a Buddhist in the use of symbolism, but to what lengths was he not going if the aforesaid musical arrangement was consciously made use of!

The symbol of the lyre is on the neck of this serpent.

The student of mysticism and the occult in this country, will if wise, live much to himself during his preparatory study and exercises. Many strange things happen, and some day he will find himself wanting to gnaw and snarl and leap, like a great cat. This is a sure mark of the true separation of the mental, spiritual and physical forces in himself, and indicates law and order in his esoteric plane. The "tiger" is beginning to form, the beast is "coming up on its legs," they sometimes say. Some day it will stand before him complete.

But the student, if he have friends who dare to do so, will more than likely be locked up at this stage of his development. In Bengal and the Orient, however, when these symptoms appear, parents and guardians are set at ease. Not only is their child making a true psychic evolution, but he is "planing" in the symbol of the highest earthly sagacity, the "rajah spirit," indicative of health, wealth, wisdom and many fine energies.

At the East the words, "Tiger, tiger, in the fire," are read as meaning or saying, "I speak in the message of the Parsi fire-cults."

MARTHA VIRGINIA BURTON.

THOUGHT-TRANSFERENCE.

By repeated demonstration thought-transference has been proved to be a fact resting upon a definite law of interaction and communication between the minds of men and animals. The evidences are many and clear that it extends also to all living creatures. Indeed, it would seem that as a law it must so operate whether we can yet recognize the fact or not. When the nature of the law involved in the operation is observed it is difficult to see how its action can be withheld from anything that lives. The difference in degree appears to be the main distinction. The direct influence of the mind of man upon some animals is very apparent. Suitable investigation may yet show it to be universal.

The laws of action involved in thought-transference are neither mysterious nor abstruse. They are so plain and definite in operation that but little direct attention is required to enable any thoughtful person to test and examine its principle. When the investigator does this he comes into possession of a new accomplishment, and thereafter wonders never cease with him.

It is as natural for thought to transfer or be transmitted to other minds and be received by them as it is for sound vibrations to extend and be heard; and to the mind that understands its principle it is as easy an accomplishment to receive a thought as to see objects in the light. It is not quite so familiar an experience; that is the only difference. These all are lawful operations, each on its own plane of action. The mechanical action of thought-transference is precisely the same as that of the seeing of objects by the use of the physical eye, except that it is psychic instead of sensuous, and it is vastly more powerful in operation for that reason. Each thought possesses a form of its own outlined in mental action;

and, if the thought be true, it is outlined in spiritual activity. In any event its outline is not material. The form, however, is not less distinct for that reason.

While the mind evolves an idea in its understanding, its thought about the idea takes form and becomes a "thing" in the thought-realm; this thing is a mental object. These things possess substance of a psychic order, and, if the thought be *fundamentally* true and real, the substance is spiritual both in character and in element. These psychic objects are even more real than the sensuous objects appear to be. On the plane of psychic action all minds are practically mirrors to each other, and the form of the mental object or thought-thing reflects in the understanding of the mind of whomsoever may turn toward it receptively, or, as it is often expressed, in "reflective" attitude.

The degree of clearness of this image is largely determined by the intensity of the thought expressed in the act of its transference, whether intentional or not. The state of clearness of the activity displayed by the operative functions of the mind that receives the message, will also affect the result. This clearness will chiefly be determined by the state or degree of quietude indulged during the thinking. It is important, however, that the original thinker should form his thought clearly and define the mental object thoroughly in correct thinking. This is essential to effective thought-transference. Whatever he thinks and however he thinks it, the transferred image, as presented to the mind of the recipient, will show an accurate reproduction of his own thought-action as he executes it. The failures in experimental demonstration rest principally on this fact.

Quality, character, power and intensity transfer and are included in the image of communicated thought as readily as form or shape. These and kindred features of mental action are legitimate objects of thought-transference.

L. E. W.

DEPARTMENT OF METAPHYSICS

For the Practical Application of Principles to
Life, Health and Character

NOTE This department will be devoted to the Healing Philosophy and such phases of thought, experience, demonstrations and knowledge as may help in intelligent ways to spread the true healing knowledge and develop its legitimate powers.

Articles that are thoroughly sound and instruct without befogging or misleading the reader will be inserted as received and approved, but no money will be paid for the writing. The department work is a labor of love and appreciation with us all, and must stand as such.

QUALITY IN LIFE.

“Whom the gods love, die young” is a saying attributed to a Greek writer, Manander; and the idea of being taken early from this life has been accepted among Christians as a mark of divine favor.

With the Hebrews it was not so, as all their literature indicates. The Old Testament is filled with the opposite idea. The most of the ancients thought that a long life must be a good life and that a good life must be a long life.

We of the present time have largely outgrown the asceticism which has characterized the Christian world for centuries, and we do not consider it a privilege to die early. We look at life with different vision and understand it better. We plan now to live the full term of our days here, and we know that even at the longest we can make use of but the smallest fraction of the wonderful resources of the world—our schoolroom of life.

In accordance with these later ideas—which are but a return to the ancient faith—we see the improved quality of conditions of living, in this age. Civilization favors longevity

because it brings about this improvement; this makes the duration of life longer because the quality is made better. The people have better food and clothing, and are housed better. The wear and tear of daily conditions are lessened, and thus greater powers of endurance and resistance are developed. All of which means "quality."

Knowledge, therefore, prolongs life and intelligence preserves it. "Moral virtues are physical safeguards", one writer remarks, and this is true, for they raise humanity to a higher plane where intelligence has a chance to operate for its benefit. Ignorance and indolence are foes to health, for with these comes the wrong thinking that reflects upon the physical body and brings about degeneration. "Length of days is in her right hand", is said of Wisdom and no one may doubt this when the higher elements that constitute quality are considered.

As the people outgrow the ecclesiastical notions which have held them in bondage for so many ages, the health improves. It gets a sound foundation with the incoming of sounder and more wholesome ideas. The unity and wholeness of the life-principle exclude all inharmony; and unwholesome conditions disappear under this beneficent influence.

The qualities of temperance, self-restraint and continence in all things lead the moral nature higher where the mind thinks spiritually, and in proportion the life becomes whole. The condition of health and duration of life then are dependent upon their quality, and substance is quality.

Our echoes roll from soul to soul,
And grow forever, and forever.

—*Tennyson.*

Do you look for wrong or evil,
You will find it if you do;
As you measure to your neighbor,
He will measure back to you.

—*Alice Cary.*

MOODS.

“Life wastes itself while we are preparing to live”, says Emerson.

Moods might be called the degrees which measure or register the deviation of mental mercury from the temperate condition of equability.

In common with the weather, they are characterized by sudden and unexpected changes, but as yet, have established no signal stations, for the benefit of unfortunates who are unequipped for extremes.

Moods are the Black Plague of earth, destroying more lives than disease. Indeed, in some respects the results are more serious; since the contagion is instantaneous and quarantine restrictions do not provide for its victims.

As a tiny spark may kindle the most disastrous fire, so a scowl, frown or sharp word often create conditions which will incapacitate one physically and mentally for successful work of any kind.

The brain is a most delicate organ, responding to environmental influences with the sensitiveness of mercury. The record of its impressions may be easily read in the mood which mirrors a man's mental condition. Unconsciously we absorb the light and shadow about us, and by dwelling abnormally in either extreme, unfit ourselves for the struggle with adverse actualities which are the inevitable outcome of our present social and economic conditions.

Our greatest safe-guard then, is a rational philosophy, which takes all things into account, and argues that we are responsible for most of our troubles; that we have no monopoly of joy, pain or sorrow; that the future holds nothing for us which we cannot endure; that as Emerson again says: “The terrors of the storm are chiefly confined to the parlor and the cabin”, as the sailor and the drover, who buffet it, are rewarded by renewed energy and a vigorous pulse. The CALM RESISTANCE which guards the PRESENT and the NOW, has nothing to fear from the years to come.

Now that the science of health declares that emotional excesses are translated in terms of disease, the question of normal living takes on a new and great importance. If each thought and act is represented by corresponding physical conditions, surely the "life waste", once recognized, can be arrested and mental restoratives substituted, which stimulate and repair the loss. A great unlooked-for bit of good fortune will furnish a quality of mental stimulation which cannot be supplied by the best Champagne on earth!

All this suggests the wisdom of giving more careful thought to the effect of our acts, words—aye, even our apparel, upon those about us. Have they not troubles of their own, and are not these revived and made more vitally active, when they see a mourning woman draped in deepest black? She mourns, but does she think that they have out-lived their sorrow? Nay—but many a brave, bereaved soul is battling to appear cheerful and brighten the memory of departed ones by deeds of love and kindness which brought happiness to the beloved while yet they were among us. There is no tribute to the dead so sacred, so beautiful as this, and many a heart has been *enlarged by the breaking*.

If then you "have a fit of blues", immerse it at once in the harmonizing dyes of gratitude and content. It may not take the color at once, but repeat it until you are rewarded, and your spirits reflect the coveted hue in all its beauty.

"I sent my soul through the invisible,
Some letter of the after-life to spell;
And by and by my soul returned to me,
And answered: 'I myself am Heaven and Hell.' "

MARIA CHAPIN WEED.

Be aware, therefore, that every man is worth just so much as the things are worth about which he busies himself.

—*Marcus Aurelius*.

For the sower of the seed is assuredly the author of the whole harvest of mischief.

—*Demosthenes*.

MINING.

Down in the Mine of Myself
 Lie buried rich treasures of gold
 And jewels of value untold.
 With the pick-axe of pain,
 I may hew out great gain
 From under the strata of self.

Down in the Mine of Myself—
 Veins of ore rich and rare
 And choice metals are there.
 I may wash and assay
 Till I cleanse all away
 Of the taint and alloy of the self.

Down in the Mine of Myself
 I may delve as I go.
 Though the process be slow,
 It will surely at last
 When the pain is all past,
 Leave only the gold of The Self.

BARNETTA BROWN.

GOD AND A GOD.

Once I believed in God. And then
 I doubted Him—and, later still,
 Threw Him away. And foolish men
 Applauded as I cursed; until
 With patient search for something lost—
 (How many the same path must have trod)
 Through tears and fears, at awful cost,
 I found another, better God.
 And yet, sometimes at night, I find
 The old one running in my mind.

—“Ted Robinson,” *Cleveland Leader*.

The only cure for envy is to look upon the prosperity of
 the envied person as belonging to one's self.

—*Dionysius*.

You ask, "What is the good of mind reading?" I believe there is a great and fundamental principle underlying our individual life which relates us indissolubly, and more or less vitally to each other. All the phenomena we see exhibited by the Faith Healers down at Old Orchard, the Mental Healers of Boston; and as a result of the annual pilgrimage to the shrine of St. Ann de Beaupré, on the St. Lawrence, operate in this common field of thought transference, through the power of therapeutic mental suggestion to the impressible subject. We may not believe in any one of these respective sects or peculiar methods of interpreting this hidden power to the world, still we can no longer doubt the remarkable results and that they are the same regardless of the doctrine of the different parties. This must lead us to the conclusion that there is but one principle underlying this whole phenomena. Then, too, a good thing to know is that by the power of suggestion we are conveying to those near and dear to us, those who sympathize with our peculiar state whether it be of pleasure or pain, health or disease, love or hatred, we are more or less surely conveying to such constantly, though unconsciously, the states we are exhibiting to them. They see our physical state with their normal sight, still our condition leaves its imprint upon them, and is really a picture of our mental and moral status of which the outward bodily condition is the expression.

—*Exchange.*

Look for goodness, look for gladness,
 You will meet them all the while;
 If you bring a smiling visage
 To the glass, you meet a smile.

—*Alice Cary.*

Good men are masters of their pleasures; the bad are their slaves.

Great qualities make great men.

Get good sense, and you will not repine at the want of good luck.

Greatness, supported by goodness, is hard to be overthrown.

WHAT IS LIFE?

What is Life? 'Tis a beautiful shell,
Cast up by Eternity's flow,
On Time's quicksand to dwell
And a moment its loveliness show;
Gone back to its element grand,
Is the billow that brought it ashore—
See, another is washing the strand,
And the beautiful shell is seen no more.

Self is the soul of sin; selfhood is evil. One must forget himself; the right rule is not to do as you would have others do unto you, but to do to others what absolute good-will requires: to live for others.

—*Auguste Comte.*

THE CONDITION OF MATTER.

“How can the actual condition of matter be explained if we suppose it to issue from the bosom of God and to be ever united with him? Is it possible to believe that the All Powerful, supremely good in his essence and in his faculties has engendered things dissimilar to Himself—must he not in all things and *through* all things be like unto Himself? Can there be in God certain evil parts of which at some future day he may rid Himself? God must be one: He cannot be divided without renouncing the most important condition of his existence. Why should God make Himself gross with matter? Who can comprehend the Deity engaged in this perpetual business by which he divides himself into two natures, one of which knows nothing while the other knows all? Can you conceive of God amusing himself in the form of man, laughing at his own efforts, dying Friday to be born again Sunday, and continuing this play from age to age knowing the end from all eternity and telling nothing to himself, the creature of what he the Creator does? To believe in God we must feel God. This feeling is a possession slowly acquired by the human being just as other astonishing powers which you admire in great men, warriors, artists, scholars. Thought is an intellectual language which can be learned. Faith puts within the hand of the Believer a flaming sword with which he pierces and illumines all.”

—*From “Seraphita” by Balzac.*

You will find, if you think for a moment, that the people who influence you are people who believe in you. In an atmosphere of suspicion men shrivel up; but in that atmosphere they expand, and find encouragement and educative fellowship. It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil. This is the great unworldliness. Love "thinketh no evil," imputes no motive, sees the bright side, puts the best construction on every action. What a delightful state of mind to live in! What a stimulus and benediction even to meet with it for a day! To be trusted is to be saved. And if we try to influence or elevate others, we shall soon see that success is in proportion to their belief of our belief in them. For the respect of another is the first restoration of the self-respect a man has lost; our ideal of what he is becomes to him the hope and pattern of what he may become.

—*Henry Drummond.*

A CHAPTER OF HORRORS.

First Russian Statesman—Just listen while I read these headlines from this American paper: "Pastor Roasts the Vice-President," "Western Governor on the Rack," "Entire Jury Hung," "President Flays Doctor Long," "Whole Cabinet Bound Hand and Foot for Years!"

Second Russian Statesman—Heavens! And our misguided subjects aspire to have a democratic government of that kind here in Russia!

—*Puck.*

Heat not a furnace for your foe so hot,
That it do singe yourself. —*Shakespeare.*

Plant patience in the garden of thy soul! The roots are bitter, but the fruits are sweet.

—*H. Austin.*

He's truly valiant, that can wisely suffer
The worst that man can breathe;
And make his wrongs his outsides,
To wear them like his raiment, carelessly;
And ne'er prefer his injuries to his heart,
To bring it into danger. —*Shakespeare.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

A CONTEMPLATED CONFEDERATE UNION.

In the early period of the Secession movement a former Governor of the State of New York remarked to a justice of the Court of Appeals, that the Constitution framed at Montgomery he liked better than the Federal Constitution. He suggested that the Northern States might adopt it with advantage. Some months afterward, a member of Congress making a speech in New York told of a project for a new alliance of the States, in which New England would be "left out in the cold."

The second volume of *The Life and Letters of George Bancroft* lately published shows that this, rather than a destructive war, was the actual purpose. M. W. H. in the *New York Sun* gives us this condensed statement:

"Of special interest is the exposure by Bancroft—who had been in a position to know much for which he could not honorably state his authority—of the secret and ultimate purpose of the secessionists, which was not a permanent dissolution of the Union but a reconstruction of it. In other words, they designed if triumphant to attract all Northern States one by one to enter their new Confederacy—all, that is to say, except those belonging to New England. By excluding New England the South would recover its old preponderance in the Senate and have such weight in the House as easily to control the national legislation. Mr. Bancroft adds that the secessionist leaders were perfectly confident of success. They were quickly justified in their belief as regards Virginia, Tennessee, Arkansas and all the States further South. They felt sure also of Delaware, Maryland, Kentucky and Missouri,

they had no doubt that the importance of their trade would eventually attract Pennsylvania, New York and the Northwest, which last named sections would consider the Mississippi River indispensable. Finally they were so certain that Europe must have cotton and that they only could supply the staple that they counted on England and France as inevitable allies. They never doubted of their being recognized and sustained by those Powers. Nor in retrospect can we deny, when we consider the large vote cast for McClellan in the Northern States as lately as November, 1864, that had Lee gained a victory at Gettysburg and occupied Washington or Philadelphia the forecast might have been verified.

MICROBES.

Professor Metchnikoff is the last great exploiter of the microbe hypothesis. Microbes, he declares to be the cause of old age. A writer in the *New Century* assuming his views to be correct, makes this deduction: that we should masticate very thoroughly, allow plenty of intervals between meals, never eating during such intervals.

AN EGYPTIAN INSCRIPTION.

At Miramar in Egypt an inscription belonging to the ancient period purports to be the testimony of a woman. It reads: "My heart inclined me to the right while I was yet a child not yet instructed to the right and good. And what my heart dictated, I failed not to perform. And God rewarded me by rejoicing me with the happiness which he has granted me for walking in his ways."

NECESSITY OF BEING THOROUGH.

A person may love a true philosophy of life to the uttermost, but unless he can spell correctly, unless he can form his sentences grammatically, unless he can tell a paragraph (¶) from a punctuation mark and an essay from an ode, he can never hope to write "the book immortal," nor can he, to-day, find a publisher unbalanced enough to publish what he does write.

AMERICAN WASTEFULNESS.

Americans waste enough to feed whole nations. Annually enough is thrown away to supply all Japan. The rivers are polluted and made into sewers by which enough fertilizing material is thrown away to preserve the soil in its original productiveness. The destruction of the forests is also hastening the impoverishment of the country.

It is said that Plato, who was a native of Athens, was called the Athenian Bee because his words came forth with the sweetness of honey.

MEDICAL DOCTOR NO MORE.

In stepping out of the medical profession I write these parting words in a way of explanation. Gradually I became convinced that the up-to-date drug treatment of diseases is a fraud, a delusion and a snare, perpetrated upon the ignorant people, a practice, built upon unproven theories and hypotheses.

Only a month ago a medical journal of large circulation, stated editorially, that the medical profession was as much in the dark at the commencement of the 20th century, as 300 years ago, especially, as no one could define what "disease" really is and that the essentials of fever and inflammation were not known to us as yet.

I will quote an eminent author, Austin Flint, New York, text-book page 22, "Pathology has been defined, the study of disease, but disease has not yet been defined. The definition of disease is confessedly difficult. It is easier to define it by negation, to say what it is not, than to give a positive definition, that is, a definition based either on the nature or essence of the thing defined or on its distinctive attributes.

"Disease is the absence or deficiency of health; but this is only to transfer the difficulty, for the question at once arises: How is health to be defined? And to define health is not less difficult than to define disease." In regard to fever and inflammation, we find, same book, page 35: "No topic in medicine has been the subject of so much research and speculation, as the nature of fever or inflammation, but even at the present time, it is impossible to give a complete and correct definition of them from a pathological or etiological standpoint."

What is disease? Is it a cause or an effect? Is it an entity or an expression of the innate power of self-preservation of life?—if it is the last—then it is a wholesome effort to throw off abnormal matter; is therefore trying to adjust unbalanced functional activity of our organism back into normal equilibrium.

What is therefore wrongfully called disease, is a wholesome expression instituted by the God-given eternal laws of nature, which should be enhanced, maintained and wisely guided, to a successful end.

All abnormal conditions of our animal organism are manifested by symptoms, which we call fever and inflammation. I copy from an editorial in Chicago Medical Times, December, 1901, page 573, "Opinions Concerning Fever." In studying the theories concerning fevers, their causes and importances, we are surprised at the variety of opinions concerning them, and among the most learned men of to-day, the 20th century, some of them actually supporting beliefs that we thought were long ago extinct.

This plainly shows the uncertain standing of the so-called science of medicine. The essentials of disease, of the first symptoms of abnormalities, fever or inflammation, are not plainly universally understood even to-day.

We know all about the chemical constituents of the blood and know how it circulates, but no text-book can be produced, wherein it is taught, how blood is made.

Thousands of proofs could be cited that the theories of *Materia Medica* are only founded upon vague guesswork, superstitions, fallacies; handed down from time immemorial, without being based upon one solid, truthful basic fact.

If you do not believe my assertions, go with your complaints to ten of the best physicians, state to each of them the same identical symptoms encountered and you will receive ten different diagnoses, prognoses, prescriptions and advices, most all of them being diametrically opposed to each other. That is the standing of the much-lauded science of medicine of to-day. Study and reflect.

All drugs, plant extracts, tinctures or medicines derive their supposed remedial power from their principle or alkaloidal constituents—for instance, laudanum, an extract or tincture of opium gum, procured from the poppy plant, contains the alkaloid, morphine, and upon this powerful chemical the effect of laudanum is based. The contents of the stomach, as to its exact chemical quality and quantity at the time of the administration of any medicine given, are

unknown to the physician. The chemical new compositions and decompositions are impossible for us to comprehend beforehand. Therefore no effect of any given drug can be foretold with certainty, therefore all drug treatment is based upon guesswork, a haphazard, hit or miss method of quackery and bunglesome fraud.

Most all prescriptions given consist of two or more remedial agencies, and in case the patient survives, which one did cure is unknown to the physician, the effects, even of singly given remedies are not uniform and therefore uncertain. As long as compound medicines are given by the mouth, their effect upon the system will be uncertain.

The much-lauded germ theory has been exploded and no honest physician will admit that he knows positively if the germs, bacteriae or bugs are the cause or the effect of diseases, nor will he be able to demonstrate why the most deadly germs (so reported by the best bacteriologists) are often found in the most healthy people. Let us reason together.

The medical profession adopts the dog as in construction the nearest to the human animal organization and practices upon him its nefarious inoculations to demonstrate its fallacious theories. The dog never dies with consumption, typhoid fever, small pox or large pox or other vicious diseases. He licks up the tuberculous sputa, lives upon filth, carrion septic and putrid offal and emanations of all kinds, but the deadly germs go into and pass out of his animal economy without hurting him in the least.

The dog's innate instinct, the God-given power of self-preservation of life adjusts all abnormalities; he does not need a physician nor a surgeon.

All animals that live in a pure state of naturalism are imbued with the full possession of this instructive innate power of self-preservation of life; the word disease or sickness is not known to them. The loss of health, the normal condition of all living creatures is only made known to them by the abnormal functional activity of their organism.

Fashion, folly, vice and wrong influences of hypercivilization have degraded us and to-day we scarcely find a normal human being on this earth. Even the dog has partly been hypercivilized and we occasionally find a sick dog. But what does he do, how does he act to get well? He disdains food, tries to get under the healing influences of moisture and warmth and rests until the innate power of self-preservation of life has asserted its equalizing power and he is well

again. In his case he does not need to wait until recuperative natural powers have overcome the nefarious influences of wrongly administered drugs and medicines. If the physicians had the welfare of the masses at heart they would stick their heads together and would try to fathom how to change our constitution over into a dog's constitution so we did not need any remedies at all to get well.

But how different. In the United States we have 155 medical colleges. One physician graduates every year out of every 2,888 inhabitants. We have one physician to-day to every 560 inhabitants of the United States.

The Vaccination and Antitoxin curse is daily exposed in the medical and general press and I do not need to give it its death blow; it will die its ownself.

In regard to the effects of the hypodermic injections of Antitoxins and other serum fluids, I will only state, that the statistical reports issued by the manufacturers of said drugs are not reliable. No physician has ever reported a case of diphtheria or other disease where nothing else but Antitoxin or serum fluid was given. Every physician also uses other antiseptic so-called germ-destroying remedies outside of the Antitoxin, as he has not faith enough in one single remedy. If a patient recovers the manufacturer of the Antitoxin reports a life saved by his preparation, and the manufacturer of the Peroxide of Hydrogen or Borolyptol or other drug used claims the glory for their individual firm. The uncertainty of value is evident. The innate power, the *vis medicatrix naturae*, is the God-given eternal remedy and in most cases of cures, the patient survived despite the nefarious blood poisons and other fake remedies employed. All medical statistics are of no value to the masses, unless they are uniformly and universally made. As long as all physicians are not universally compelled to issue correct birth and death certificates, the ratio of death to any given disease is unreliable.

In the large cities a portion of death certificates are gathered up, but in the county precincts, in small hamlets, in villages or cities of the second class, no physician is compelled to render any account of how many patients he attended, what diseases they suffered with, and how many were born, or had died, and the causes of death. Therefore it is positive proof that all statistical reports are misleading, unreliable and garbled up reports to stimulate trade in a certain drug made by the interested firm.

In the last twenty years in Nemaha county, Nebraska, I

have attended 13,756 patients, 6,018 males, 7,738 females; under five years old, 2,108; between 5 and 12, 1,175; from 12 to 20, 1,499, and over 21, 8,974. I have to report during this long time only 113 deaths. Under 1 year, 25; between 1 and 5, 8; 5 to 12, 12; 12 to 20, 6; 20 to 30, 8; 30 to 40, 7; 40 to 50, 2; 50 to 60, 8; 60 to 70, 12, and 70 to 90, 25 deaths. The different diseases of the patients were divided as follows: Diseases of the respiratory system, 2,082, with 30 deaths; diseases of circulatory system, 641, with 12 deaths; of the digestive system, 2,859, with 21 deaths; urinary and reproductive, 3,084, 13 deaths; nervous system, 687, with 14 deaths; skin diseases, 861, with 4 deaths; eye and ear diseases, 679, no deaths; infectious diseases, 1,214, with 12 deaths; surgical attendances, 805, with 1 death; obstetrical attendances, 844, no deaths. Total patients treated, 13,756, with 107 deaths and 6 accidental deaths.

I have to record the birth of 855 children, 11 cases of twins, 434 boys and 421 girls.

You will see that the death rate is less than five-sixths of one per cent. The reason why I have had this grand unprecedented success in my practice is: I have never given any medicine to my patients that could harm their digestive system, and my drug remedies were harmless. I never depended solely upon the medicinal effects, but always gave minute directions to have all hygienic, wholesome influences scrupulously attended to, to aid the God-given eternal laws of nature to perform the full power of self-preservation of life. I always told every patient, "Medicine will only do a little good, you must mainly attend to the other directions I give you. Wean away from drugs and learn for yourself how to avoid getting sick."

The board of health is not created for the benefit of the masses, only for the physicians. Their object is not to prevent and ameliorate diseases, otherwise they would educate the masses how to live healthy, how to avoid and how to cure diseases. They would have laws made and enforced that a uniform and universal record would be kept by every physician in the land.

But as one member of a board of health once said: "We can only live from the sick and sickly, therefore cannot afford to educate the people."

The word "doctor" means, I am learned; physician means a teacher. The right sphere and the highest aim and sacred duty of a physician should be to teach all how to live healthy, to make himself dispensable, so that soon the animal

instinct would reassert itself, causing us to become natural beings again. The government should pay yearly to each doctor a stipulated sum of money, raised by taxation, for his services as such a teacher.

One physician for each six miles square, or for each ward, or for so many inhabitants, say 1,000. Said doctors to be elected by majority vote of taxpayers, for two, three or five years. Doctors to furnish all medicines and appliances needed. Soon the so elected physician would teach the people how they should live to be healthy.

For the healthier the community, the less the doctors would have to do, and the people would not receive very much medicine, mostly colored water, I presume.

These wrong conditions existing, induced me, after serious deliberation, to renounce the medical profession, and from January, 1902, on, I shall endeavor with mouth and pen to educate the masses how they should live to regain and maintain health, and shall warn them to beware of the wrong influences of the three great "D's," drugs, doctors and the devil.

In kindness and sympathy submitted,

DR. J. A. OPFERMANN.

CORRECT DIAGNOSIS.

"Electricity in the atmosphere affects your system," said the doctor.

"Yes," said the patient, who had paid \$10 for two visits. "There are times when one feels overcharged."

A SHORT CREED.

"I make a point," said a talkative young man to Doctor Parr, "to believe nothing which I cannot understand."

Dr. Parr replied: "Then your creed will be the shortest of any man whom I know."

Half the flattery of the world is expended on women; the other half on gravestones.

The best way to reach perfection is to follow the advice which we give others.

A hero or a genius, or both, is the man who guesses right most of the time, and then does it.

GOD AND THE HUMAN SOUL.

The first of all the world's profoundest mysteries is this, the common universal life in which we are immersed as in an atmosphere of keen, and as it were electric force. We see its power in myriad organisms manifest, the tree, the worm, four-footed animal and man, which come to being, live and grow, degenerate and die, we know not how nor why, nor what the end shall be.

Yet we discern one universal mode or law by which all being springs from out the dim unknown, beneath the subtle breath of life invisible; first egg or germ, then suitable environment, and life flows in, the thing is born and takes the form, the energy and character the parent forms possess, in strict conformity to leading type. The spreading oak is present in the seed. The dove and hawk develop out of eggs no microscope nor test can differentiate. The embryos that hold the future dog and man, in early stage, so well conceal their secret that the slightest trace cannot be found of difference between the two. And science tells of processes still more remote, of protoplasmic cells with most mysterious powers, which from environment absorb, assimilate, and bursting under stress, exude materials for other close-adhering cells, self-reproductive like the parent type—and thus are said to grow, through germ and embryo, up to maturity as one organic whole.

But even this does not explain the why and how, but forces further back the mystery of life. A chemist said to me the other day: "We hope to find the secret of this strange, mysterious law, not in the formulæ of chemistry, but in peculiar groupings of the molecules. As yet we see no need of God, and hope to do without him to the very last."

This well may do for infinite discoveries yet, but still there is "the last:" we cannot go beyond without assuming somewhat of intelligence, of purpose and design and even immanence of mind and power beyond the pale of shifting chance. Materialistic science here must wholly fail to give an adequate

solution of the facts of life, and call to aid philosophy to formulate the working theory that best explains the course of those phenomena which science well discerns.

Now that philosophy which best has stood the stress and strain of centuries, and still maintains its place, is that which makes the First and Last a unity of cause in each and all of being's varied realms, and gives this sole and single Cause the common name of God. He, personal in attribute, pervades, in formless state, creation's infinite extent; from microcosmic up to largest infinite, his self-extended essence everywhere prevails to shape the course of dust and star, of flower and man. Without his constant presence would the starry heavens fall asunder, and the life and man and soul would sink in darkness of abysmal night and swift disintegration.

Thus philosophy proclaims that forces which we gravely designate by terms like gravitation or adhesion, or by "chemical," "electric," "life" or otherwise, are but results of his pervading, constant "Logos"—thought and will. The very essence of this philosophic thought is Unity of Cause in all of Being's realms. And thus the soul or higher life of man is ruled by laws identical with those the universe reveals in terms of matter. Who hath eyes to see and ears to hear and mind to understand her ways, can penetrate the deeps where soul is born and lives—can learn the laws and fashion of the spirit world.

By God's own self-appointed laws we dimly discern his way of life, that he, the ocean source of life, extends himself in individual forms of vast activity. And we assume that he through action only can exist; that, could he stagnate, God Himself would die. Hence all this constant circulation through the world is fundamental to his perfect life and health.

And hence all being is the acting God himself, incarnate in the myriad forms which so surprise our slow-advancing, penetrative gaze adown the vistas science opens up so constantly. Nay, more, the Logos of this vast work is evolution of perfected soul, which is God's essence and his life itself. In other words, creation is God's mode of re-creating self.

God is pure spirit, and the spirit's one essential attribute is life—ideal and silent life, that has no real existence when apart from that which gives it current into active forms of work. "My Father worketh hitherto and I must work" is not expression of a voluntary act, but rather of a fundamental need of life in God or man or universe in all its vast circumference. Hence God provides himself with work; creating constantly to re-create himself.

The human soul?

There must be germ, environment and life or God to make creation possible. And God has given the race self-reproductive powers so far that nervous energy may reproduce its typical organism. The generative act provides environment where life flows in, like air the vacuum; the soul is now alive, absorbs, assimilates, imparts and grows, pervading, animating all materials it uses for its husk or mold for its support.

As yet the soul has but begun to live; there still lie many shaping years before and influences around its path. It is a *rasa tabula*, with tendencies inherent and possibilities unlimited because its animating life is God. Yet it must breast its way along the upward path, amid the thorns, along the cliffs and chasms that lie deep-rent beside its way. The path is smoothed, the toil is cheered by kind parental hands, and e'en the work abridged by tendencies inherent in a noble birth. But still it lies with it alone to make or mar its fate. The energy that dwells within nowise will rest, will drive it on to action, good or bad. The soul must then work out its own salvation in the way of peace and purity, the active life of God.

Sharp thorns of sin and fires of lust and shame are hedged about on either side, while death lies close behind. There is no life, there is no peace nor rest save in the onward way, unswerving to the right or left.

So years are passed: the energy that built the mold, and forced the soul's expanding growth, is now withdrawn more largely, day by day, from caring for the husk, and is devoted to the ripening soul to fit it well to stand alone. The struggles with the world now lessen more and more; the soul expands

with new and deep perceptions, larger, fuller life in which the body cannot share. Inflowing beauty fills the soul with calm delight, and sweet communion with the Fount of Life makes mellow man's declining years.

But stay! the Soul, the Man, is not declining, now his years are growing less; he's but beginning life, he's but to gain his freedom from the body, now become a prison-house. The soul has now outgrown the robes it wore in youth, is soon to cast them by and then rise upward to a larger life, in fuller touch with God. We now, no more can see him, for he lives on planes invisible to mortal sense; but that he lives is no less credible than that he lived before; nay rather, it is more a miracle that soul can manifest itself in flesh than that it freer lives in realms appropriate to its intrinsic nature.

And still, perhaps, what we call death marks not the summit of our soul-creative work. It may be true, as some suppose, that other lives to live and deaths to die may be repeated in ascending scale, each more refined and beautiful than that which came before, until at length we stand before the "throne of God" complete and perfect "in his likeness," when at last we shall be satisfied,—and not till then; for God in us can never rest until he has accomplished that for which we came to being in accordance with his self-creative purpose.

And then? Shall we be reabsorbed and lose our individuality in him, as do the rivers in the sea? Now, I, myself, believe in individual immortality, perhaps because I wish it so; and yet I feel that all of Nature's deepest lessons teach this fact to those who can discern her subtle truths. * * *

The laws of spirit life will be the same beyond the tomb as here and now. We now are individual and yet are one with God and with each other too. "I'm part of all that I have met" is simple, gospel truth. I have and now am giving of myself, am now "extending self," am planting of my essence in the hearts and lives of all I meet, and, in return, receive of them that personal inflowing under which no man can live to self alone. Communities sometimes appear and are organic unities of life and thought and aim, are actuated by the mind that finds expression in their corporate acts, and more in

common social mode; yet all the while, this mind is individual thought contributed by each.

When we shall reach the highest self-development, we shall be one with God in essence, purpose, aim; yet only in degree will this identity be different from now. We see in Christ a higher unity which we must all attain and pass beyond to heights where we can give our wills to God without a struggle or a pang, because, made perfect through our suffering, we know the way of life.

Perhaps, again, that we may see no more, beyond, the face of God than we do here and now, for he is life and dwells in all who live, now, here and everywhere; and who would see him there must have the power to form composite photographs of numberless existences. So then, the fact that lies at bottom of the very life of God is union in diversity; his only form of self-expression is in individualities. These, then, must persevere somewhere, somehow, forever.

So far is well. But now a thought appears we can't suppress; these individualities, must they be ever more identical? Will they who once have lived, forever live? Is immortality in fact eternal, or is it only relative? If individualities exist forever, are they the same that lived 10,000,000 years ago?

And strict analogy appears to answer, No. All things that are exist in one unceasing round of change. Says Fichte: "There's nothing stable in me nor without, but one unceasing change. True, images there are, but images that come and go. And I, myself, am thus an image, nay, am but a dream of dreams, without a dream of which to dream, or any one to dream."

E'en God, himself, we postulate again, lives but by constant change; and how can we who live by him preserve identity? When we return as soul evolved and perfected, the highest planes attained, shall we again be parceled out in myriad forms to make the weary round again? Is transmigration true? The Buddha taught reincarnation; is it true? Are we the sport, the helpless victims of a fate that knows no love, no justice, mercy, only blind relentless will?

I never can believe it true. God does not change, as men

call change, but lives secure upon a plane that knows no death and no decay; and when we enter into him, we, too, shall be secure above the wrecks of time, secure above the swift mutations of the temporary world. Analogies may show how God reveals himself, but cannot show his constant, changeless character. This best is shown by Nature's uniformity beneath his constant stress. The universe is but the temporary laboratory in which he works a portion of his age-long purpose out.

And they appear and disappear, but he remains the same. "As vesture shalt thou change them and they shall be changed, but thou forever shalt endure." He works to live, and we shall work and, working, know no change, no death. The length of time is fitted to the organism; and perfect spirit hath the power to share God's immortality. Things seen are temporal because by nature all unfitted to endure; while things invisible, belonging to the realm of soul, are able to endure the stress of life, eternal, pure and unadulterate with dross of earth and time.

Salvation is the soul's acquired ability to stand alone without support of flesh. Who seeks his soul's delights and joys in sensuous pleasures is condemned to lose his life, his all, when flesh shall its departure take, because he has deprived his soul of independent, free and normal state. But who, by any means, shall teach his soul or leave it to attain its normal powers unhindered by the claims and bonds of carnal sense, shall save his soul when separation comes, and it is left alone to bear the stress and meet the stern conditions of its pure and naked life. This truth it is that, in exaggerated form, has led so many noble minds to seek to crucify the flesh by stern asceticism, to rend the ties that bind the soul to flesh, and give it freedom to attain the higher life.

This crucifixion of the body may cut short the nurture of the soul ere it attain its strength to stand alone, and thus cut short or mar the life it purposed to attain. "A healthy mind in body sound" is still the law of soul development. Yet as the body cannot always last, the soul must train its sinews more and more to live its free and normal life, must train

its wings for loftier flight when nesting days are o'er. Thus, catering to the lusts of sense, devotion to the charms of pleasures animal, absorption in the cares, perplexities of business life, may be to starve the soul to mocking skeleton of what it might have been.

But love of beauty in ideal forms, the exercise of intellect and fancy in a realm beyond the scope of sense, the power of love ineffable, divine, unmeasured by mere ties of blood, a sympathy including self and still the larger self, humanity, and God, the largest Self,—ah, these expand the soul to limits infinite.

We thus become immortal and partake of his omnipotence in just proportion as we learn to share his character. Then we shall be as God, extending self and yet maintaining a reserve of individuality which shall insure an immortality beyond the reach of change. And these reserves shall be ourselves, and yet, as now, be molecules of God, whose wondrous groupings shall make up his character as manifest in forms of life material. And thus the chemist's search, of which we speak, may serve to show, by just analogy, the possible eternity of future life in individual forms, which constitute the Whole, or God.

—*F. H. Gile*, in "The Springfield Republican."

To be conscious to one's self of having committed no unjust act throughout life is the cause of much pleasure.

—*Antiphanes*.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.

—*Marcus Aurelius*.

So that nothing is so easy as to deceive one's self; for what we wish, that we readily believe; but such expectations are often inconsistent with the real state of things.

—*Demosthenes*.

For what the mind wishes, that it also believes.

—*Heliodorus*.

THOUGHT BEFORE ACT.

Every impulse, desire or act toward good helps to develop our power for good in proportion as we recognize it as good and accept it of our own free will. Evil also becomes a part of ourselves as we recognize it as evil and consciously choose it. We grow into the likeness of that which we desire.

—*New Century*.

SETTING STANDARDS.

Your friend annoys you by some act or expression. He fails to come up to your ideal. You tell him all about it and he does not seem to appreciate it. You wonder at him because all you wanted of him was to be perfect according to your ideal of perfection. Your enemy arouses your anger because his acts are not up to your standard of right action. Your neighbors do not do what you think they ought to do, and so they are not so nice as they would be if they did.

You are aspiring and setting up ideals for your friends, your enemies and neighbors. Why not set up the standard for yourself, and use all of your energies in living up to it? The better success you have with yourself the better qualities you will find in your friend, your enemy, and your neighbor.

—E. L. M. in *New Century*.

It is a defect in our educational system that we are not started in life with the habit of happiness.

—*Sarah Le Grand*.

A great deal of our vaunted education is more ornamental than useful.

The very law that moulds a tear
And bids it trickle from its source—
That law preserves the earth a sphere
And guides the planets in their course.

—*Samuel Rogers*.

We shall one day learn to supersede politics by education. What we call our root-and-branch reforms, of slavery, war, gambling, intemperance, is only medicating the symptoms. We must begin higher up—namely, in education.

—*Emerson*.

TIBERIUS CÆSAR A MONOTHEIST.

The repugnance of Tiberius to any manifestation of divine honor toward himself may have been due to his moral sense, but is so strong as almost to indicate monotheistic leanings. It certainly was not due to any regard for the heathen religion.

—*F. Huidekoper.*

THEUDAS AND JUDAS OF GALILEE.

These instances, which are expressly cited [in the Speech of Gamaliel, in *Acts*] as consecutive, occurred in just the opposite order; and that of Theudas took place under the procurator Caspius Fadus, in the reign of Caligula, ten or twelve years after the date of Gamaliel's reported speech.

—*James Martineau.*

A THEORY OF CREATION.

My theory admits no past epochs. It explodes the old humbug of successive creations. It admits but the present order of things, the imperceptible outgrowth of all the Past. There was but one creation, nor was this an order of things. It was not a whale, a herring, or a lingula; it was a cell, a germinating point. This was the creation, and there was but one; this was the only genesis. That cell, launched by the great Primal Cause, received one injunction: "Be fruitful and multiply." Then it was that "the morning-stars sang together" and the burden of their song was: "Struggle for life; root, little cell, or die."

—*Geo. M. Kellogg.*

THE MEN ON SALE.

"I suppose you have heard that every man has his price," said the plain citizen.

"Yes," replied the lobbyist; "except the man who is worth buying."

—*Philadelphia Press.*

FAME AND FORTUNE.

"That young physician is working hard."

"Yes," answered the veteran practitioner, "he is on the track of a discovery that will lead to fame and fortune. He is trying to invent a new name that will make some old ailment fashionable."

—*Washington Star.*

Training is everything. The peach was once a bitter almond; cauliflower is nothing more than cabbage, with a college education.
—*Mark Twain.*

The shadows of our own desires stand between us and our better angels, and thus their brightness is eclipsed.
—*Dickens.*

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach—
It needs the overflowing heart
To give the lips full speech.

Think truly and thy thought
Shall the world's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly and thy life shall be
A great and noble creed.

—*Horatius Bonar.*

All experience goes to show
No mud can soil us but the mud we throw.

—*Lowell.*

A dwarf sees further than the giant when he has the giant's shoulders to mount on.
—*Coleridge.*

You must elect your work! You shall take what your brain can, and drop all the rest.
—*Emerson.*

“Marriage often turns out to be a failure,” said the domestic philosopher, “because the winning ways of the sweetheart become the whining ways of the wife.”

THE REASON FOR OPERATING.

PATIENT—Now, Doctor, before you go any further, tell me what's the matter with me.

DOCTOR, absently—Do you think that if I knew what was the matter with you I would hold this operation?

NOT IN THAT SYSTEM.

A society for disseminating religious literature once sent a bundle of tracts to a railway manager for placing in the waiting rooms, with the title: "*A Route to New Jerusalem.*" He returned them with the message:

"We cannot place the tracts as New Jerusalem is not in our system."

"Truly, Mrs. Parvenue, this is unmistakably by an old master," he said enthusiastically.

"Just what I told John," said she. "I will send it back to be repainted, and put in a new frame."

"There are three things that no man but a fool lends," says Douglas Jerrold. "These three things are books, money and umbrellas."

A FAIR ACQUITTAL.

"Judge, will you try this chicken soup?"

"I have tried it, madam, and my decision is that the chicken has proved an alibi."

A negro once gave the following toast: "De Guberner ob our State. He came in wid berry little opposition; he goes out wid none at all."

A richly dressed woman stopped a boy trudging along with a basket, and asked: "My little boy, have you got religion?" "No, ma'am," said the innocent, "I've got potatoes."

An English judge, Baron Alderson, on being asked to give his opinion as to the proper length of a sermon, replied: "Twenty minutes, with a leaning to the side of mercy."

—*Wit and Humor.*

Justice shines in smoky cottages, and honors the pious. Leaving with averted eyes the gorgeous glare of gold obtained by polluted hands, she is wont to draw nigh to holiness, not reverencing wealth when falsely stamped with praise, and assigning each deed its righteous doom.

—*Æschylus.*

There is nothing more powerful than silence.

—*Amphis.*

Matter exists only spiritually, and to represent some idea, and body it forth. Heaven and Earth are but the time-vesture of the Eternal. The Universe is but one vast symbol of God; nay, if thou wilt have it, what is man himself but a symbol of God? Is not all that he does symbolical, a revelation to sense of the mystic God-given force that is in him?—a gospel of freedom, which he, the “Messias of Nature”, preaches as he can by act and word.

—*Carlyle.*

THE BEST MAGAZINE.

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical. Nothing else fills this want.

The active support and assistance of *every friend* is urgently needed to bring it to the notice of those who would appreciate it. Its publishers will be grateful for any such assistance in increasing its circulation for the general good.

ON THE NEWS STANDS.

THE METAPHYSICAL MAGAZINE is for sale by newsdealers everywhere. If not found on any news stands or in any depot or ferryhouse, please notify the publishers, giving the name and address of the newsdealer, and steps will be taken at once to have him supplied.

BOOK REVIEWS

THE ESSENTIAL LIFE. By Stephen Berrien Stanton. Cloth, 243 pp., \$1.00 net. Charles Scribner's Sons, New York.

Here we have a very readable book for the thoughtful. It is written along the lines of spiritual thinking and its style is epigrammatic, the short pithy sentences giving food for thought. For example: "Introspection is the largest outlook. Within ourselves we see furthest into nature and nearest to God. What we took for the mere inland sea of our soul, opens out on exploration and stretches away into the great spiritual ocean itself. Our brain backs upon infinity. We become each moment only what God already is." The author has meditated upon the great truths of life, and has a happy way of setting them down for others' benefit. Our readers will find much interesting matter in the perusal of the book.

THE TRAGEDY OF MAN. By Imre Madách. Translated from the original Hungarian by William N. Loew. Cloth, 224 pp., \$1.50 net. The Arcadia Press, New York.

A dramatic poem of which Adam and Eve are made the principal characters, representing eternal man and woman. It is in the style of Goethe's *Faust*, but the whole of mankind is the subject of the theme. The poem is one of great power and admirably translated into English.

THE PSYCHOLOGICAL PHENOMENA OF CHRISTIANITY. By George Barton Cutten, PhD. Cloth, 487 pp., \$2.50 net. Charles Scribner's Sons, New York.

The study of religion from the psychological standpoint is the theme of this book, and the aim of the author as stated in his preface is to "essay a summation of the conclusions of these detailed studies with other material, so that there might be laid before the public an outline of the psychological phenomena of Christianity, covering as nearly as possible the whole field." The subject matter covers a large area, treating of such topics as Ecstasy, Dreams, Witchcraft, Demoniacal Possession, Monasticism and Asceticism, Revivals, Faith Cure, Christian Science, Miracles, Religious Epidemics, in the early chapters, followed later by philosophical

treatment under such headings as Intellect, Knowledge, imagination, Inspiration, Immortality, etc. The work is of immense scope and the manner of dealing with the various subjects under consideration indicates a trained mind. To the student and thoughtful reader the book will be of interest and profit.

**THE SMITHSONIAN INSTITUTION. ANNUAL REPORT
FOR THE YEAR 1907.**

We take pleasure in acknowledging the receipt of this valuable work of The Smithsonian Institution. The contents under heading of GENERAL APPENDIX, lists many instructive and exceedingly interesting papers on subjects relating to scientific and other literature. Among these are particularly to be noted: The Steam Turbine on Land and at Sea, by Charles A. Parsons.—The Development of Mechanical Composition in Printing, by A. Turpain.—Recent Contributions to Electric Wave Telegraphy, by J. A. Fleming.—Recent Progress in Color Photography, by T. W. Smillie.—Bronze in South America Before the Arrival of Europeans, by A. deMortillet.—Some Opportunities for Astronomical Work with Inexpensive Apparatus, by George E. Hale.—The Mediterranean Peoples, by Theobald Fischer.—Prehistoric Japan, by E. Baelz.—The Origin of Egyptian Civilization, by Edouard Naville.—The Aramaic Papyri from Elephantine, by Edouard Sachau. There are 78 plates illustrating the different articles published.

PUBLICATIONS RECEIVED

THE CONFESSION OF SEYMOUR VANE. By Ellen Snow. Cloth, 77 pp. R. F. Fenno & Co., New York.

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SPIRITUAL CULTURE IN THE BHAGAVAD GITA.

The state of mental and moral culture in different countries, societies and individuals, varies according to the importance attached to and the care taken in this peculiar education. The object of mental and moral culture is to make men good citizens and good members of society.

A similar condition is found in the state of spiritual culture, and it is due to the same causes. The object of spiritual culture is the attainment of the perfection of the spiritual state in which the spirit of man or the human soul becomes one with the Universal Soul or the Supreme Spirit.

The process of mental and moral culture consists in the proper development of the spiritual faculties, so as to enable man to view the superiority of spiritual culture, to feel spiritual wants and to gain means of satisfying them.

By moral culture, man looks up to his sense of justice and learns to do unto others as he wishes to be done by. He understands that every individual holds his own interest as dear as that of any other, and the proper behavior consists in having an equal regard for the feelings and interests of every other individual as for those of himself; self being the measure for an estimate of our duties to others.

There are many motives which actuate to the performance of duty in regard to the sense of justice. Law is the safeguard against violation of these duties. In other instances a regard for the order of society induces men to look to the fulfilment of those duties. But the purest motive is love to man as man, as brother,—being the son of the common Father, in obedience to His will.

It is impossible to perform moral duties, i. e., duties

required by the sense of justice in the best way and to the fullest extent without a regard to the motive last mentioned, other motives spoken of by the different moral philosophers have their uses according to the different tendencies of men and the different states of their moral culture; but none of these enables a man to perform his duties in the best way and to its fullest extent.

In passing, it may be remarked, that to insure the fulfilment of an object, there are several means to which recourse may be had according to the aptitudes or capabilities of individuals.

One may do his duty either from a selfish motive or from the highest motive of being obedient to God and loving man as his brother. The act is the same, but the merit and consequence of the action varies according to the motive which actuates him in its performance.

When the guiding principle laid down is to act according to the highest and purest motive, some faith in God must have been attained. Then the state of moral culture may be said to have reached its perfection and spiritual culture to have begun.

Moral culture implies some control over selfish propensities, passions and desires. A man sees that he cannot satisfy them without violating the rules of justice, causing injuries to others and thereby disturbing the peace and order of society. The attainment of the perfection of moral culture is the result of a conflict within between the selfish desires tending to the interests of self and the love and good-will to men which tend to the interests of society. The guiding principle which enables one to go through this state of conflict is called conscience, which according to the Gita is God Himself in man but which according to the ordinary acceptation of the term is a faculty in man, enabling him to distinguish right from wrong, like the faculty of reason which enables him to distinguish truth from error. Whatever it be, it is impossible for man under its guidance without faith in a higher principle to arrive at such a state of moral culture as to become a good man and a good member of society.

Thus it may be observed that previous to the attainment of the perfection of moral culture and the beginning of spiritual culture, there is a state of moral advancement which men generally attain and in which they perform the duties of society creditably and satisfactorily.

In this state, there may not be the least faith in God, and consequently love to other men may simply be measured by the love to oneself without a feeling of the relation of brotherhood under the care of the common Father. This state is attainable even by a society of atheists, for it is of no consequence whether they recognize the hand of God in what they have to do, the same as it is of no consequence whether he be a theist or an atheist, whether he have any degree of faith or not, in order that the functions of nutrition and circulation be carried on in his body. Add to this state, the simple faith in God as common Father, and in regard to that relation recognize the relation of brotherhood of man, and the aspect of the state remaining the same, its merit is much enhanced and its nature quite altered, from pure morality to spirituality.

Pure morality not founded on such a sound basis as the relation of the brotherhood of man in regard to the fatherhood of God is not stable and permanent. It may be subject to change, as there are changes in theories. But when it is founded on this sound basis, it gets a vitality to live and grow, and is never liable to decline. When moral culture has attained to this state, morality takes care of itself, and spiritual culture begins.

The peculiar characteristic of spiritual culture from beginning to end in all its stages is that God is always kept in view. God is now an unknown Being, of whom the faintest idea is formed by the first glimpse of faith.

The best of philosophers have failed to find sufficient proof even of the existence of God, simply because they do not go a step beyond the ground of positivism. They are candid enough to acknowledge their inability to see arguments in nature decidedly conclusive in proving the existence of God. There are philosophers who are of opinion that the existence

of God is a demonstrative truth; and, in fact, attempts to demonstrate it have been very satisfactorily made by some who have thus left curious instances of human ingenuity and metaphysical nicety. These philosophers have good will enough to their fellow-men to persuade them to accept the truth, established on grounds of demonstration. If they would study their own minds, they might observe that their belief in God was prior to demonstration, and their attempt at demonstration was merely an attempt to establish the truth on what they considered to be a certain basis. They might observe that man has an instinct or intuition looking up to something over and above every created thing. It is not possible to define properly what it is, but by appealing to one's own consciousness, every one finds something of the kind within himself, call it instinct, intuition or religious sentiment. Its operation is observable even in men in the lowest stage of savage life in some form of worship that may prevail among them. It is not however expected that its nature and function are to be understood by those who have not made it a special subject of study. Men see without knowing how they see.

All that some of them know is what they learn from *science* about the structure of the eye, and the laws of the refraction of light, and from *mental philosophy* about sensation and perception. As men see without knowing how they see, so they believe in the existence of God without knowing how they come to this belief. Set faith in its proper place and view it with the interest due to its importance and all difficulties will vanish.

Philosophers are often too proud to accept what appears to be beyond their sphere, but their wisdom falls far short, so to say, of the foolishness of God.

Faith gives an insight into things not perceptible by the senses; it is the spiritual sense by which the spiritual world is rendered cognizable to man. As soon as a man becomes conscious of having faith, he feels that he cannot put aside the existence of a supreme Being, and the dependence of man upon Him.

Scepticism leads men to lay aside these convictions as unworthy of belief, and fortifies the minds of men against them with all the arguments raised on positive grounds. Here is the point of difference between a sceptic and a theist. The theist feels the truth of these convictions as strongly as any other facts of consciousness. Some think that they feel the fact of the existence of God more strongly impressed on their minds than that of their own existence, and in fact they go to the extent to affirm that there is no existence of matter, and that instead of the spirit world being a dream, they are of opinion that the spirit world only has real existence, and the material world is but its shadow.

There is thus no end of opinions from one extreme to the other, which a man viewing from the higher standpoint of faith founded on legitimate basis finds to be no better than vagaries with no ground to stand upon.

To start with faith, it is of first moment to judge what is superstition and how to distinguish it from faith. Superstition is a belief which does not stand to reason; faith implies a belief which stands above reason. Reason rejects the one and submits to the other. Bathing in a particular river, or on a particular occasion, washes away all our sins; this is a superstitious belief because it does not stand to reason. God can purify our hearts in such a way that sin can find no entrance there—this is a belief of faith which reason does not contradict and it cannot analyze. Reason is ready to accept a truth disclosed by faith as soon as it is proposed, though it cannot come to it by itself with its utmost stretch.

These remarks do not hold good in the case of a perverted mind, for a superstitious mind is at once ready to believe an assertion made of a superstitious nature. But this spoils the distinction between faith and superstition. Reason may be well-guarded, so as not to be thus perverted, and it is of the highest importance that it be so guarded in distinguishing faith from superstition.

Having now cleared the ground for entrance into the subject of spiritual culture, and keeping in mind the fact that God is always held in view throughout the stage of spiritual

culture, the first point that arises for consideration is the idea that is now formed of God.

It must always be borne in mind that God is so great and the human mind even at the highest state of its development so little that it is never possible to have an adequate idea of God. Therefore, it has been very justly observed in an Upanishad, that those who say they know God, do not know Him, and those who say they do not in the least know Him may have got some knowledge of Him.

The idea of God formed by the first glimpse of faith is of course very faint and imperfect. Man having come to this state tries to form a better idea of God by having recourse to every means by which it is thought possible to reach it. He may have recourse to the *a posteriori* argument of the theologian or the *a priori* argument of the metaphysician, but if he has had the experience he knows that he finds satisfaction nowhere better than in realizing God without any process of ratiocination. However imperfect may be the idea, he finds a satisfaction, if he feels it within himself just when he directs his mind towards it. It is possible for faith to make it close to us or to bring it home to us. Here lies the superiority of faith over any process of reasoning in forming the idea of God.

The idea of God in the early stage of the development of faith is like some abstract idea for which no reality is ever perceptible. It is an idea for a name only of the metaphysical nominalists, or if according to the realists, it is supposed to have an objective reality, it is such as cannot be realized. Whatever be the idea, faith is not satisfied without giving it a place in the heart. For men in this stage, Patanjali recommends holding in the mind the idea of any of the Gods, such as Rama and Krishna. This is the reason for sanction being given to Hindu idolatry by the highest authorities among Hindu thinkers.

As children are satisfied with toys and dolls, and in course of their playing with these things, they act the parts of men and thereby learn their business, so the children in spiritual knowledge have their idols which they worship as typical of

the abstract idea of God, which they cannot realize, in order that they may possess the feelings due to the worship of the Supreme Spirit.

The Bhagavad Gita far from recommending, rather disapproves of idolatry, but in Chapter XII it recommends the idea of a personal God, because it is difficult to form the abstract and absolute idea of the Supreme Spirit without it.

In the first stage of faith, man must be satisfied with the imperfect idea of God beyond which he cannot go and thus proceed with his duties proper for this stage. This is the stage for works, the motive principle being love to man as brother under the relationship of God as common father. All men are thus viewed with an equal eye. In this stage, man often turns his thought to God, and whatever be the idea, he holds it with veneration in his mind. He prays earnestly, that he may feel the divine presence in his heart and he feels peace in his mind which he never felt before. This peace is the consequence of the feeling of divine presence in his heart, but before it is permanent, there is a state of conflict within.

In the state of moral culture the selfish desires are brought under control, so as not to interfere with the duties of man to man, but such control is not sufficient for the purpose of spiritual culture. The carnal desires and propensities may still have their influence on the mind sufficiently to disturb the internal peace; pride may work within so as to cause one to be puffed up, or anger may burn within so as to destroy one's internal rest with its fever heat. These enemies within are to be finally conquered and subdued.

In a state of spiritual culture man is helped by the power which comes through upholding the divine presence in his heart. The feeling of this presence, however inadequate may be the idea of God, is itself a force equal to a struggle with a thousand armies.

As children playing mischievous sports, leave their pranks and frolics and become perfectly quiet in the presence of their superiors, so the passions appear quite tame and submissive when the divine presence is felt in the mind.

Again, as children cannot long remain quiet but must find

opportunity to escape from the presence of their superiors to continue their usual frolics, so the passions seek for every opportunity to find the heart vacant so that they may exercise their influence. Thus there is a long struggle within, until the feeling of the divine presence is permanent.

In all this, and in fact throughout the stages of spiritual culture, the effort that man puts forth, is not of himself but of God. Man only needs faith in God and to feel that it is earnest, and then he may leave the rest to God. He understands how the realization of divine presence acts as a charm to bring the passions under control; he is aware of their influence and of his own weakness, and, therefore, he knows how he is strengthened by the strength of God.

The man in the first stage of spiritual culture does not differ much externally from the man in the highest state of moral culture. He performs all his duties to other men, because he feels toward them as the children of the same father, and thus he works with more earnestness and perhaps with greater success, for now his tendency to do good to others is influenced by a stronger and a higher motive.

The difference of color and creed gradually loses its importance, and the hand is stretched out to relieve whenever and wherever there is a case of human suffering, nay—not only human suffering but the suffering of any creature of God.

As a good housewife does not think that she performs her whole duty to her husband, simply by attending on him and looking after his personal comforts, but also performs all the duties of the household with scrupulous care, considering all this to be a part of her duty to secure his comfort, so a man does not think he has done all his duty to God, simply by thinking of Him, or by feeling His presence in the heart, but he considers that it is a part of his duty to God to look after the welfare of all his creatures with all the energy and activity that he can put forth. His external conduct though it does not much differ from that of one in a state of purely moral culture, has still a far superior worth in so far as it is influenced by the motive of serving God. In his external con-

duct also he feels a satisfaction and a kind of strength enabling him to carry on his work which he cannot but ascribe to God. Nothing less than divine power working in man enables him to act the part of a martyr in the cause of philanthropy or religion.

Thus a man in a state of spiritual culture finds some degree of advancement in regard to his external conduct and specially in regard to his internal state. When the subjugation of the passions, the performance of duties with the motive to serve God, and the strength which God gives in carrying out these objects are experienced by a man in the state of his spiritual culture, he is confirmed in that state, his faith gains ground and he feels a joy within himself. This is not unlike the approbation of conscience in the state of moral culture, but it is of a superior nature in so far as it is now substantial and permanent owing to the feeling of divine presence now becoming a reality. The idea of God remains the same as in the first glimpse of faith, but he is now felt to be more close and friendly. With entire faith now reposed in Him, from the result of the experience mentioned above, He is now sought for as instructor or guide in the onward path of spiritual culture. He is now recognized as was Sri Krishna by Arjuna when he declared himself to be his disciple and asked for his instruction and guidance.

At this stage of advancement, the individual will is made subservient to the will of God. Man finds his own littleness or nothingness, his own utter weakness or unworthiness on the one hand, and the infinite greatness and the almighty power of God on the other. These convictions are no longer mere groundless ideas, but assured realities. In proportion as these feelings and convictions grow, the individual will is brought into subservience to the will of God. He gradually sees himself as an instrument in the hand of God to carry out his will. He now wants nothing for himself and there is now nothing in self which is to actuate his will.

Thus God fills the heart. The teaching of the Gita now comes into completion, i. e., works are performed without any regard to their consequences; these are all resigned to God.

This is the highest state of spiritual culture which a man can attain in this world,—to be busy in all its affairs.

Up to this state it is not only proper for man to live in the world, but here his life is most valuable as an example to others. It is not however necessary that after this a man should at once retire from the world. When God fills the heart, worldly concerns have no attractions to engage the mind. God is now nearer and dearer to the soul than any worldly consideration. He must now have some secluded place to which he may often retire, to hold communion with God.

A man in this stage of advancement, mixing with the world, must be considered as an opportunity by which men of the world may derive practical instructions for attaining that high state of spiritual culture. Wherever he mixes with the world, there the air is not vitiated by the evil emanations of vice, or disturbed by the noise of discord or strife. His whole heart is calm, and his presence in the world is sure to fill it with peace and joy. But the world is often full of trouble and vexation, pain and misery. He is ready to remove the sufferings of men, he has sufficient influence to silence those who come to scoff; or if the world is powerful enough to cause disturbances which cannot be quelled by the example of his life, he prefers to find shelter in his secluded place.

Thus holding communion with God in seclusion and mingling with the world with no other purpose than to seek the welfare of men, the mind which by its nature is so very fickle as to be changing like the course of the wind, acquires a state in which it can be easily held to an object. This is the natural consequence of the subjugation of the passions, which as it has been stated above is generally effected soon after some advancement is made in spiritual culture following a struggle more or less difficult and obstinate according to the attitude when brought into conflict.

The difficulties which appear to novices in Yoga philosophy are in many cases so overwhelming as to deter them from striving to rise higher, but if they only bear in mind, that there is little exertion necessary; let faith simply realize

divine presence in the heart, and then, however imperfect may be the idea of God, the feeling of his presence is an All-sufficient power to enable anyone earnestly seeking Him to remove all obstacles in the way of spiritual advancement.

This is God's doing, and man has only to see, wonder and believe. To a Godless man, with all pride of human ability, these statements may appear to be groundless, but a man of whatever creed, who experiences the working of the divine spirit in himself, is glad to find the proofs of these truths in the facts of his own consciousness.

It is not therefore under the circumstances a matter of disbelief, but of wonder to one having no share in spiritual life, that the mind is brought under such control that it may be fixed to any object to which it may be directed. But then there is no object other than God to which it has to be directed as God now fills the heart. Thus the mind now holds frequent communion with God. This communion becomes more and more frequent, until at last it becomes constant.

The process of spiritual culture commencing with the state when a man appears to be busy in all the affairs of the world and ending with the state when the mind is fitted to hold constant communion with God, consists in being turned from the external to the internal. A man who has attained to this state is said in the Gita to be above works.

From the beginning of spiritual culture, with the first glimpse of faith to the state of constant communion with God, there are clearly two peculiar phases. To external appearance the first is a busy life; the second a comparatively secluded life. In regard to the internal state, the first shows the state of conflict with the passions, their subjugation, the predominance of the highest motives in the performance of works tending to the welfare of men in general, a view of all mankind with an equal eye in regard to the relationship of God as father, and a state of increasing happiness in consequence of internal peace. The second shows constant equanimity of mind and entire devotion to God. During the whole period of these stages, there is only one force at work—that of faith holding God always in view. A VEDANTIST.

DESTRUCTIVE AND CONSTRUCTIVE THERAPEUTICS.

RESPIRATORY GYMNASTICS.

One of the methods by which egotistical ambition seeks to attain physical and mental powers, consists in coercing nature through a series of mento-physiological processes, to yield undue favors in her evolutionary administrations.

The function which apparently has yielded more power and therefore has been subject to more excessive applications than the rest, is the function of breathing—the central and silent agency which supplies the operations of life with the powers of life. For in the commonwealth of the body, respiration performs the tremendously important office of transforming the chyle of the portal circulation, through the process of oxygenation, into fresh, revitalized blood, ready for cellular elaboration in terms of reconstruction of tissue and regeneration of force and heat. Furthermore, through oxygenation the blood-corpuscles become freighted with chemical power enabling them to combust old devitalized body-tissue and release the waste poisons, ammonia and carbonic acid, from the constructive or somatic cells.

From this, however, it follows that the function of breathing is subservient to the systemic circulation and depends for its frequency on the amount and quality of the blood-stream passing through the lungs for oxygenation and expurgation. Hence, the quicker the circulation, the more rapid must be the respiratory action in order to meet the increased demand for fresh oxygen; while conversely, the slower the vascular exchange, the less accelerated become the pulmonary activities.

Now, back of the increased speed of the blood-stream is of course to be found a quickened heart-action, while through the latter stirs the initiating and executive impulse of that ganglionic center known as the *Medulla Oblongata*, in the

lateral grooves of which, the *Pneumo-Gastric* nerve—the nerve that controls the cardiac motility and frequency of contraction—has its main root. Hence, so far from being the initiating cause to the generation and liberation of systemic heat, force and energy, the lungs are simply acted upon and made to respond to anterior causative conditions. Realizing the urgency of a quicker circulation to meet imperative, systemic demands, the *Medulla* sends an impulse to the heart to accelerate its action, with the immediate result of an increased circulation of the blood. Consequently it is in this deep brain-center of the sympathetic system, and not in the organs of respiration *per se*, that the signal is given for the systemic need of an increase or decrease in respiratory and circulatory action. And furthermore, in practicing either the forced or subdued phase of respiration, a danger is threatening, either in the withholding from circulation of the proper amount of oxygen, and hence the starvation of dependent tissues—or in the undue increase of oxygen intake, with the subsequent liability of letting loose in the system a volume of uncalled-for combustibles, which in lack of adequate waste material to burn, may start a raid on fresh, normally functioning body-tissue. Hence any lung-gymnastics with the exception of a full, rhythmical, unstrained respiration, as a mechanical response to increased or decreased physiological demands, is not only useless but ultimately harmful. For the feeling of stimulation following such gymnastics does not spring from the overplus of energy generated from a normally invigorated cellular functioning, but, like the alcoholic stimulant, arises from an irritation due to the over-plus of oxygen let loose in the nerve-cells, and by which the latter are whipped into an artificial, mal-adjusted, and ultimately ruinous strain of resiliency. In most cases this respiratory juggling aims at the attainment of morally and vitally unearned powers, which, like all transgressions of evolutionary laws, works out its atonement in terms of pain and suffering, premature decay and final dissolution. The natural method is the only physiologically legitimate and ultimately safe method. Evolution does not proceed in leaps and

spasms, but in steps of causative order, unfolding powers and characteristics in response to unselfishness of motive, and in loyalty to the laws and principles underlying the order and sustenance of the universe.

MENTAL INTOXICATION.

However, the individual desire to grow is insatiable, and often—if stimulated by strong personal ambition—may ignore and defy the evolutionary order of cause and effect. Indifferent to moral and vital deserts, the person, straining for powers, forces his way onward, and when his normal resources are exhausted proceeds to practices by which the mind itself with its storages of psychic forces, is brought to bear upon the cellular and molecular processes of the body.

In efforts to affect the speed and direction of the blood-stream, besides purely physical agencies, the ingenuity of selfish ambition has discovered another means for artificial growth. Having realized the influence that mind holds over matter, the practitioner by a strong, sustained concentration on some or other part of his anatomy, may succeed in coercing the direction and speed of his blood-stream, and thus through the resulting increase of blood-pressure, either work out the cure of a diseased organ, or cause disease by overstimulating a normal one. Supposing for instance the *Pineal Gland* to be the seat and center of self-conscious intelligence, the practitioner by concentrating his mind on this organ, may accomplish an increase in its blood-pressure, and thus bring about a sensation of warmth in the middle of the head, accompanied by a feeling of momentary exhilaration. Principally and essentially the process is identical with alcoholic intoxication, being characteristic of the same sensation of high mental and vital tone accruing from released reserve-energy. As mental intoxication, however, involves the tapping of deeper force-centers, the reaction—when the draft on the vital principal is due to be paid back—is deferred and placed in concatenation with incidents of later life. Sometimes,

however, the reaction may occur immediately, in cases where the super-induced blood-pressure forms venous stasis in the brain, and thus may at once invoke the paralyzing stroke. Again if the stasis should occur in some organ of the main body the ensuing congestion may start progressive changes of structural break-down in the involved organ.

MIND, A NEGATIVE, NOT A POSITIVE FACTOR IN HUMAN EVOLUTION.

It may indeed be seriously questioned, whether in the state of his present moral development, man can trust himself, or be trusted, with experimentation in technical mental therapeutics. For the mind, which in its present state of evolution stands *par preference* for personality and isolated development of self, is laboring under limitations which make it entirely inadequate and unreliable to adjust the intrinsic processes of progressive, functional, systemic life. Its powers of influence over physiological processes have therapeutic legitimacy and vital value only when holding a negative or passive position to these processes. In other words the true attitude of the individual to physiological life lies in avoiding any interference with the functioning of the latter; i. e., to keep the mind away from fear, worry, morbid imaginings, undue personal desires for undue and disproportionate growth. Hence, the only safe position of the mind toward physiological development is that of passive observer, adequate to interfere only on the objective plane in removing obstructions and encumbrances from the extrinsic fields and pathways of general unfoldment.

The purely vegetative life, with its intricate processes of metabolism and vital chemistry can only be *haphazard* and indirectly manipulated on the mental or intellectual plane. Hence, appeals for health and vital power, to be safe and fruitful must be addressed to the moral and spiritual plane, impelled by motives of general usefulness and benevolence; while the agencies and instrumentalities for the invoked heal-

ing force should be selected from the plane of the body itself, from the elements forming parts of its own composition. With few exceptions the individual mind is as yet a very crude, one-sided and heterogeneously developed vehicle for an only half realized self-consciousness. Hence, the function of the mind is to serve as a medium for moral and spiritual impulses rather than to generate and execute *de novo* notions, imagined by a selfish personality to be true needs, but which from the very nature of their motive, stand as shallow, limited and unreliable cravings—more often detrimental than useful to the owner. In all cases of true, strong benevolence, where the extended efforts purely altruistic to their motives, have inaugurated a new era of practical welfare to the commonwealth, the mind has always been the servant, the mere interpreter of the mandates of a higher moral and spiritual self-consciousness. In the higher evolution of humanity speculation must surrender to intuition, self-interest to altruism, and sensation to feeling.

For the light of the self-mind, either borrowed or reflected, depends for its value on the purity of its source and transparency of its medium. A selfish motive, however disguised in the subtlety of argumentation, distorts and vitiates the entire mental process. Like the moon, non-generative and lifeless, the selfish mind while reflecting its assumed light, transmits to every ray the egotistical emanation of its own cool, sterile, feelingless character.

Yet in its own domain and while obeying the dictates of the soul, the mind is a noble masterpiece of evolution, arising in the consciousness of the human being for the purpose of serving as a field of experimentation for thought, will and reason. It constitutes the workshop for the soul, in which the latter brings to bear its divine attributes of self-conscious intelligence on the concrete vicissitudes of human life. But the mind must ever be the servant, the soul the master, and the true man, a knowing, self-conscious observer of the history, aim and significance of the motive powers at work in his mental nature. The mind, if not rendered abnormal and unreliable through straining after false and illegitimate

powers, may be trusted in gauging the external movement of the body in its relation to time, space and concrete relations, occupying the same relation to its charge—the physical body—as the headlight to the locomotive: reflecting a borrowed light on the tracks of routined and scheduled progress. But the ulterior aim and destination of the vehicle, its repair and integral adjustment, is placed under the controlling influence of an altogether different order of intelligence. Hence while an engineer is kept informed by means of the headlight of his engine concerning the condition of his path of travel thus making it possible for him to avoid dangers, so the human soul has in the normal mind a means to obtain information about conditions associated with its destined, evolutionary advance. But no more reasonableness can be found in regarding the mind as the directing, controlling power in the vital-physiological processes of the body, than to grant to the headlight of a locomotive the power to instruct by its lights the dynamic and progressive movements of the machine.

From this may be realized the fortuity and danger, connected with mental therapeutics. The blind are guiding the blind, while mental impulses are let loose at random in the mind and body of the patient, purporting to initiate changes, reverse levers, re-inforce dynamos, and ignite vitality in deranged systemic functions. The mental impulse which might galvanize into seeming virility and health a given organ or function may in that very procedure, by disconnecting the chain of cause and effect which vitally relates the different physiological processes, lay the foundation for grave functional disorder and premature systemic breakdown. The only guaranty for safety in mental therapy, lies in the very rare power of the healer to observe concretely and self-consciously the field of operation, to grasp the elements and principles involved in its vital dynamics, and finally to possess the magnetic and mental reserve-energy by which a regeneration and readjustment of the deranged anatomical or physiological elements become possible. Any shortage in these requirements is foredoomed to failure; and the person who undertakes mental healing without being

equipped with such knowledge is either an unreasoning, irresponsible ignoramus or a dangerous imposter.

CONSTRUCTIVE THERAPEUTICS.

In the knowledge and application to the human body of the laws and principles that operate in the great pharmacopœia of nature, lies the only guaranty for a safe adjustment and cure of bodily ailments. And as the movements, actuating and stimulating physical growth and dependent conditions of health, involve the operation of every known principle of chemistry, mechanics and dynamics, it follows that the science of healing must extend its researches and become acquainted with every field or phase of life where such knowledge may be obtained. All the kingdoms of nature: air, water, fire, earth should diligently be brought to bear upon the diseased body. In place of spending mental and physical energy on the conduction of the "vital airs" or breath, in sending it down through the right nostril and corresponding side of the spinal column, and back again along the opposite route—would it not be more useful and reasonable for the earnest student of life, if desirous of assisting suffering fellow-creatures in regaining their lost health, to try to work out the vital connection between certain plants and certain physiological functions; between idiosyncrasies of human nature and physical nature; to ascertain with scientific accuracy the true curative value of certain "home-cures", old fashioned nature-remedies and herbal compounds; why and how for instance parsley is good for the kidneys, tomatoes for the liver, celery for rheumatism, cranberries (applied fresh) for eczema, raw carrots for gastritis, etc. In other words to find scientifically determinable values for nature herbs by ascertaining their intrinsic chemical-physiological relation to the functions and organs on which they seem to exert an influence; and to establish a standardized terminology between these relations. Such a study would be of epochal value to humanity.

Nor should the purely mechanical phase of human nature

be neglected: the stretching of muscles, vibratory stimuli for slow circulation, adjustment of sprained or strained tissues, through massage treatments, etc.,—employing every measure that aims at restoring man's relation to nature, and thus to render his body a more worthy, more fit instrument for the service of humanity. The elements of the body are the elements of the universe performing their functions under the sway of identical laws.

But while the means and instrumentalities of health belong to the molecular, tangible, rationally and scientifically determinable plane of existence, the gauge of judgment and standard of motive must belong to the moral and spiritual planes. The physician should draw his learning from the mental plane, his feeling from the spiritual plane, and his motives from the moral plane; while the patient must be treated on the particular plane of his disease. If his mind be affected, to that extent the treatment must be mental; if his feelings are deranged, approach him from the plane of soul and conscience; if his motives are confused speak to his moral nature—but in any and all cases, the appeals to his conscience and mentality must involve his reason and self-conscious powers of judgment. And as all diseases, with the exception of accidents and congenital disorders, have their root and genesis in the moral plane, the road to cure and health must naturally lead through the fields of conscience and morality.

MORAL HEALING VERSUS MENTAL HEALING.

Hence, he that lives the life shall know the doctrine; and to know the doctrine means to be an initiate in the philosophy of life, a master in the science and art of healing. The moral life must hold the gauge for the mental life; and the intellect, keyed to the profound note of feelings, must be dimmed by no selfish or irrelevant motives.

While mental healing in its practice on the physical body may ultimately lead to serious derangements of the latter, its range and scope of malignancy are immeasurably greater

when attempting to correct discrepancies of the moral and mental nature of an individual. Even in cases where apparently good results have been forth-coming, the ultimate sequela due to the general weakening of selfhood and moral tone of the doctored mind, have more than counteracted any seemingly direct improvement. If a drunkard fails to be moved by intellectual, well-formulated reasons, coupled with loving appeals to his manhood, self-respect, social obligations, etc., there can be no gain in moral survival-value, in accomplishing his conversion by suggestive mental coercion. Conversion by force without the involvement of the moral will, is worthless. Hence, all that the mental therapist has accomplished through his metaphysical strategy, is a moral simpleton, a mere temperate automaton—a being whose stunted, not strengthened, will-power has incapacitated him for the indulgence in his old sin. He is like a runaway horse, rendered tame and docile by knocking off one of his legs. Thus from a man, wrestling under the shifting aspects of moral success and failure, the mental healer has turned out a docile slave—harmless and hopeless,—a moral eunuch, emasculated and non-virile, a disarmed, disabled and discharged soldier on the battlefield of life. He is safe from defeat just because of having lost the power to win. For it is only through the realization of failure that we arrive at a realization of what is meant by power, triumph and victory. Or, in the words of profound scriptural symbolism, the power of the cross comes only by the way of the cross.

For it is not the attainment of physical health by and through itself that universal evolution is aiming at, but the attainment of moral health. It is not so much the turning out physically well men that true progress stands for, as the turning out of useful men. And if moral power for its generation and development, needs the process of physical distress, the escape from the latter is a loss, not a gain. Physical health, without moral health, is of no practical value; and moral health means *will*—will as means and method, as power and attainment—the omnipotent lever capable of reaching every altitude of cosmic progress. Without the awakening

in the mind of this will—the action of which means self-control and dignified manhood—the drunkard still remains a drunkard, even if by some subtle, subconscious “reversion of type”, the outward gratification of his vice, through the inhibition or paralysis of corresponding psychic centers, is rendered functionally impossible. For the weakness, represented in his vice has only shifted plane or center of manifestation, and may strike out in some new wholly unexpected form, perhaps ultimately more fatal to himself and to the world than the one from which he was relieved.

In the great college of universal life the student must learn his own lessons, work out his own problems. Principles and lessons may be taught, examples presented and the paths of endeavor clearly mapped out, but their practical application to individual vicissitudes and moral responsibility can not be shifted from one individual to another. The scheme of vicarious atonement is no more satisfactory to justice and order from a scientific than from a moral point of view.

This view, however, does not intend to exonerate the individual from the task of being his brother's keeper, nor in any way to weaken the bonds of responsibility that cement the world-fabric of human relationship. On the contrary, this article aims at an accentuation of our duties to all that lives, and the necessity of helping man to help himself. Suggestions and advices are indispensable aids to the morally helpless, but the suggestion should be brought to the waking consciousness of the individual through the forum of his reason and judgment, fully reserving for the latter the agency of free-will and choice. For there can be no real value in an act not the outcome of deliberate choice, nor can there be any safety or permanence in a virtue which has not sprung from the fire-test of an enlightened and scrutinizing reason. It is the strengthening and enlightening, rather than the substitution of an individual's judgment that should be the method and object of our helpfulness; and to attempt to cure the mind, while reason yet is unconvinced, judgment still unable to discern, and the will powerless to execute the dictates of conscience—is of no more ultimate value to the character-

building of an individual than to cure him of a disease while yet permitting him to continue to indulge in the very habit and mode of living that originally brought about the disease.

First and last, hands off the mind! Let us help our physically and morally weak brothers by appealing to their reason and judgment,—and the mind in response to its real genius will become the loyal servant of a morally awakening conscience and a spiritually empowered will.

AXEL EMIL GIBSON.

THE CAUSE OF EARTHQUAKES.

The primal cause of earthquakes, or more properly designated as earth tremors, is the expansion of the crust of the earth due to the process of the crystallization of the molten, liquid interior at the underside of the earth's crust, or in other words, it is due to the constant thickening of the crust of the earth by the crystallization taking place at its interior surface.

While it is true that the primal cause of earthquakes is the thickening of the earth's crust by the crystallization going on at its interior surface and the expansion caused thereby, nevertheless the earthquake proper is produced by a wholly different force as will be shown later.

There is a very generally accepted opinion that the bulk or volume of the earth is continually but very slowly growing smaller because of the gradual cooling of the earth's interior, and that earthquakes are caused by this shrinkage of the molten interior, thus producing a cavity at the under side of the crust, and that because of *faults* existing at various places in the solid crust, its immense weight causes it, from time to time, to settle down upon its molten interior thus producing the disturbances known as earthquakes.

I will show that from the *necessities* of the case this conception is wrong, and that the exact reverse is the truth.

All, of developed intelligence who have studied the subject, agree in this, that:

There was a time in the growth of our earth when what now constitutes its solidified crust and molten interior, was all one molten mass, surrounded and enveloped in an atmosphere of incandescent gases and that cooling by the radiation of its heat into space, it eventually reached a temperature sufficiently low to permit crystallization to take place on its surface.

On these two points all are agreed.

It is a well-known fact that all substances existing in the

liquid or gaseous form when brought together with other elements in a like state, if they do not unite chemically to form a new compound, will arrange themselves in strata in exact accordance with their respective specific gravities.

It is, therefore, a *physical necessity* that the molten mass of the earth must have arranged its several uncombined elements in strata according to their various specific gravities, and this arrangement placed the elements constituting the earth and minerals in the upper strata of the whole molten mass and the metals in lower strata.

It is a *physical necessity* that in order to have a crystallized surface formed over and upon a liquid mass, of any substance, its temperature of greatest density, or specific gravity, shall be above the temperature at which such substance crystallizes.

If this were not the case, then the whole mass of liquified matter would have to cool down to the crystallization point before any part of it could become crystallized, for if the crystallized portion were more dense than the liquid portion, then the crystallized portion would settle beneath the surface, and this process would continue until the whole mass reached the temperature at which crystallization would take place.

Therefore, whenever and wherever a crystallized surface is found formed over a liquid mass, it is a known fact that *physical necessity* requires that the temperature of greatest density for such mass of liquid is higher than the temperature of its crystallization, and that in solidifying it expands and increases its bulk.

In no other way can a liquid mass become solidified at its surface and retain its liquid form beneath such solidified crust.

Should you tell a pattern-maker, or a foundry-worker that cast iron expands slightly in passing from the molten to the solid state it is ten to one, yes, a hundred or a thousand to one that you would be laughed at, so general is the belief that molten cast iron shrinks when solidifying.

Yet it is a demonstrated fact that iron expands slightly in

solidifying and that its temperature of greatest density is above the crystallizing point.*

This fact, the expanding effect of the crystallization of iron, has been taken advantage of to obtain the immense pressure required to crystallize carbon when heated in the electric furnace, into the diamond.

In view of the *physical necessities* requisite for the process of forming a solidified crust upon the molten mass that constituted this molten globe, it is clear that the material as it solidified possessed a less specific gravity than did the molten mass beneath, or it could not have remained and floated upon its surface, which we know it did, and that this crust, upon the outer surface of which we live, has been increasing its thickness from that distant period in the past down to the present time, and the process is still going on.

This increase of thickness of the earth's crust was produced by the crystallization of the molten mass, at its point of contact with the underside of the crust, as by the radiation of heat through and from the crust the temperature of the

* It is so generally known that all patterns for cast iron and steel pieces have to be, and are made larger than the required size of the piece to be cast, that it will be difficult for many minds to accept as true the statement that molten iron expands on crystallizing, especially as the pattern-maker's rule is one-eighth ($\frac{1}{8}$) of an inch longer for each foot than the carpenter's rule; this added length being the amount allowed for the shrinkage that takes place in the molten metal after it is poured into the mould.

The reason for this is found in this fact, that the temperature of greatest density for molten iron is but a few degrees above the temperature of crystallization, while the temperature of the iron when poured into the mould is several hundred degrees above that point.

To illustrate: If water at a temperature of 39° were closely confined within a cast iron vessel, it would begin to expand and cause pressure if the temperature were either increased or diminished, and it is the same with molten iron or steel, and quite probably with all metals, that having a temperature of greatest density at a point above the temperature of crystallization that they expand in volume as their temperature either falls below or rises above that point.

The reason then that the mould must be large enough to allow for the shrinkage of the metal poured into it is, that when poured the metal is above the temperature of its greatest density.

impinging molten mass was brought down to the crystallizing point.

The expansion due to this crystallization at the nether side of the earth's crust, forced the crust upward and outward from the earth's center thus gradually enlarging its solidified surface.

As the crust gained in thickness the expansive force of crystallization constantly pressing from within outward, caused it to be rent asunder at many points, and cracks and crevices would appear, up into which the molten mass below would be forced by the pressure of the solidified crust upon it.

This rending of the earth's crust by the pressure resulting from crystallization would cause *tremors* throughout the solidified parts, but would not cause the movement called earthquakes.

Earth tremors are caused by an absolutely irresistible pressure due to the expansion caused by the crystallization of a liquid, while earthquakes are caused by a force generated by the compression of an elastic substance.

Earth tremors are of necessity of constant occurrence, because crystallization at the inner surface of the earth's crust is continually progressing, and the irresistible pressure due to expansion from crystallization is continually forcing the earth's crust outward and this produces fractures in the earth's crust, and as force follows the lines of least resistance these fractures will occur in those regions where the crust is weakest.

The action of the pressure resulting from expansion due to crystallization is similar to that obtained by the hydraulic pump. The pressure continues to accumulate and increase until the resisting object gives way before it, when instantly the pressure ceases to act.

This kind of pressure can never produce the effect known as an earthquake, and yet it is the primal cause of earthquakes, and in this way:

When the pressure due to crystallization at the inner surface of the earth's crust has been resisted by the strength of the crust until it has become so great that its elasticity has

been stretched to the breaking point through its whole thickness from inner to outer surface, then, when it gives way to the pressure, a fissure will be opened from bottom to top.

If this fissure or fissures opens at the surface under a body of water, as the sea, lake, or river, or if it cuts a subterranean body of water, then that water will flow down into such creases until it reaches a depth at which the temperature of the crust is sufficiently high to convert the water into steam, and if the quantity of steam generated is great enough, and the pressure becomes high enough, it will lift the crust of the earth above it, rending it with an explosive force that will be felt at the surface as an earthquake.

The movements of the earth crust that produce earthquakes, might be called surface movements. That is to say, that such movements extend to but a few miles at most below the surface, as they cannot extend below the depth at which water cannot retain its liquid form, because of the high temperature it encounters, while earth tremors rend the crust through its entire thickness, from its inner to outer surface.

Earthquakes such as lately occurred in Southern Italy can only be produced in such parts of the earth's surface as contain large caverns, far enough below the surface to have a temperature sufficiently high to produce super-heated steam, and yet not so high that water cannot retain its liquid form when flowing into them.

Such caverns, being cut by fissures caused by crystallization taking place at the inner surface of the crust, and opening up under a large body of water like a sea, are filled with water flowing through the crevice into them and the cavern and all its connections becomes an immense boiler for the generation of steam, and its upper portions a steam dome for super-heating it.

The pressure against the steam is equal to that of a column of water from the sea level to the water entrance to the cavern, and the steam as generated forces itself into every crack and crevice leading from the cavern, and thus the superincumbent rock and earth above the cavern is subjected to the immense expansive pressure of superheated steam, and this

superheating is a continuing process because of the high temperature of the rock strata it is penetrating.

When the steam pressure becomes great enough it lifts the mass of material above the cavern with the *explosive force* of steam, shattering and rending the earth crust and producing an oscillating motion at its surface.

If the superimposed crust above the cavern has been sufficiently broken up, on settling back it may fall into and fill the cavern, and a corresponding sinking occurs at the surface; or if the rock strata are less shattered by the explosion, the fragments may become wedged on falling back and thus cause an elevation at the surface.

All earthquakes are preceded by earth tremors, but all tremors are not necessarily followed by earthquakes.

Earthquakes will only occur at those places where subterranean caverns abound at such a depth below the surface as to have a constant temperature above 212 degrees Fahrenheit, and so formed that the water flowing into them will rise in a solid column above the inlet to the cavern, thus confining the steam being generated, and the column of water must rise to such a height above the cavern as to resist the pressure of the steam until it attains and passes the point required to rend and lift the rock formation above the cavern.

The larger the caverns, and the greater their distance below the earth's surface, the greater will be the disturbance and displacements at the surface when the explosion takes place.

Earth tremors caused by the cracking and forcing upward of the crust, by the expansion due to crystallization of the molten interior will continue until the whole interior mass has been crystallized, and earthquakes will continue as long as water can flow down into and fill up caverns located in the crust far enough beneath the surface to have a temperature above the boiling point for water.

If from any cause a volcano should deepen until its molten interior should penetrate downward until it opened into the liquified interior of the earth, all tremors would instantly cease, and if such liquified channel should remain open from

the molten interior to the surface of the earth there would be no more fracturing of the earth's crust, as the expansion due to crystallization would then find its line of least resistance in forcing a column of the liquified interior gradually and continually upward through this opening until it overflowed at the surface.

But there is no probability that such an occurrence will ever take place, or if it did, that a liquified opening from the interior surface of the crust to its upper surface could be maintained for any great length of time.

The probabilities are that earth tremors and earthquakes will continue to occur throughout its existence as a living, productive world.

The earthquake shocks continually occurring at Messina are a strong demonstration of the cause and method set forth in my article, and they will *and must* continue until the water flowing into the subterranean caverns shall have reduced the temperature of the rock to a point where it will not produce steam with sufficient pressure to lift the superincumbent mass.

Until that has been effected, shocks will continue to occur.

JOHN FRANKLIN CLARK.

SANKHYA DARSHANA.

The Sankhya *Darshana* is the most ancient system of cosmogony known to mankind. In the Santi Parva of the Mahabharata Veda Vyas extols the Sankhya as coming down from a remote antiquity. Kapila is also mentioned in the Ramayana. It is evident, therefore, that it antedated the Vedanta system. The Sanscrit word *Darshana* is not equivalent to philosophical or metaphysical speculation. The conclusions of *Darshana*, properly so-called, are facts of internal experience which is otherwise called spiritual intuition. *Darshana* means what has been actually seen or experienced by our higher self, the *antaryamin* or *Sakshi*. The instrument of research into metaphysical realms, if instrument it might be called, is not the mind or intellect alone, but the higher self called *Sakshi* or witness. Nothing escapes the sight of the ever present *Sakshi* (internal witness) for His vision is eternal and unailing.

The categories of the Sankhya philosophy have raised it to the rank of a spiritual Science and nothing like the word *anirvachaniya* (unexplainable) or *Maya* belongs to its vocabulary. Personally, I regard the Sankhya philosophy as the greatest metaphysical system in the world. If read between the lines the Bhagabat Gita which contains the exposition of the six systems of Indian philosophy is essentially a Sankhya work and in one passage *Sri-Krishna* identifies himself with Kapila.

Through the misty haze of several thousand years, the god-like figure of Kapila shines like a monument of spiritual fire, towering in grandeur and power far above the molehills whom in this deteriorated age we call saints in the absence of a higher manifestation of Brahman. He whose single glance reduced to ashes, like a stroke of lightning, ten thousand wicked sons of King Sagara; he who is described as the greatest *Siddha* by the author of the Gita; he who has bequeathed to us the greatest and deepest metaphysical sys-

tem,—the Sankhya philosophy,—to that prince of sages we reverently bow! May his spirit overshadow us like the beams of the glorious sun whose roseate hue scatters away the impenetrable gloom of night, the glorious orb who is described in the Vedas as the visible personal God of the universe!

THE ILLUSION THEORY OR MAYABAD.

It should be stated at the very outset that true philosophy can only show the path to liberation, but is unable to bring about the result. Emancipation from the bondage of matter depends upon the spiritual progress of the individual and not upon any system of philosophy. For instance the idea of *Sakshi* (witness) runs through every philosophical system of India, at least through most of them, but how many earnest students of philosophy can realize the idea not excluding the so-called *Yogis*, *Sannyasis*, and *Anandas*?

It is easy to say "I am Brahman," but the very face betrays the man. We do not detect transcendental bliss which makes the mind motionless and the physical frame inactive. We also miss the transcendental powers which are the heritage of the true sons of God. We know nothing of *Sakshi* (witness) beyond a mere intellectual comprehension. On the strength of this we lose no time in declaring to the world our deep wisdom by stating "I am Brahman." It is a pity that their intellect should be so bewildered even in spite of the teaching of the Shastras.

To fully understand the doctrine of Maya, one should understand the theory of *potential* existence. Any entity when out of relation with other entities is called potential. In relation to our nerves of vision the *light* of the sun is actual—when this relation is cut off, sun-light becomes potential. In the potential state of existence, light is devoid of manifestation *as such*. It exists in an unmanifested and formless state. It is *avyakta*, devoid of the attribute known as light. Science says that light is the product of certain kinds of vibrations striking the organ of vision. The same argument which denies essential existence to light will hold good in the

case of vibrations. As light, apart from all relations is unreal so is touch, as well as taste, smell and sound. When out of relation, they are all potential and non-existent; or, if they exist at all, they exist not as light, taste, etc., *but potentially*; the manifested universe, then, the product of relations is unreal from the *absolute standpoint*; hence it is termed by Sankara illusion or Maya. It is, in brief, Mayavad. It is a scientific theory clothed by Sankara in a religious garb.

The difference between Mayavad and Sankhya lies in the view which is taken of the potential existence. According to Sankara potential existence is nothingness and so does not exist at all. Potential existence is devoid of name and form, hence it is nothingness, zero, non-existence, *agyan*. It resembles the state of deep sleep. Deep sleep is an experience of the *Sakshi* (witness) or consciousness just as the waking state is an experience of a different nature. We remember the state of deep sleep after waking, hence it is an experience. This experience testifies that the potential state or the state of deep sleep is *ignorance*, complete and perfect, *agyan*, a-knowledge. Our experience during deep sleep is such, and as everything beyond experience is mere imagination, we must accept the verdict of experience.

The view of the Sankhya philosophy is different. The *Avyakta* (potential existence) according to Kapila is the undifferentiated state of the universe. It is the root of nature, hence it is termed *Mulaprakriti*. It is a real entity and is the material basis of the universe. It is not merely a-knowledge (*agyan*) as put by Sankara. The state of equilibrium of all kinds of attributes is *Mulaprakriti*, for in the potential or undifferentiated condition no distinction is visible between one attribute and another. For in the potential state of deep sleep, no distinction is perceptible between the different organs or powers known as sight, sound, touch, taste and smell. This homogeneous state is called the state of the equilibrium of the three qualities. Matter and its infinite laws are inherent in this state. *Mulaprakriti* is unconscious.

Sankara's Maya is a mere figment, a mirage, a shadow which accompanies the light of consciousness. Kapila's

Mulaprikriti is the material substance of the universe, a real entity independent of consciousness though interrelated to it. Sankara's *Maya* is dependent on consciousness. Sankara says that deep sleep is ignorance which, again, is a state of consciousness. Kapila holds that in deep sleep the substance of matter is laid bare to the witness (*Sakshi*). Sankara's *Maya*, though a fiction and non-entity, is co-eternal with *Gyan* (consciousness) but disappears at the right knowledge of the true nature of things. Kapila's emancipation consists in the dissolution of the relation (which is mental) between matter and spirit.

In both these systems the *Sakshi* (witness) is self-luminous spirit devoid of attributes. According to Sankara, *Gyan* (consciousness) is the material cause of the universe; according to Kapila *Gyan* (*Chit*) undergoes no modification whatever, real or unreal. Matter is an independent entity, though interrelated with *Chit* or consciousness.

In both these systems *Maya* or *Mulaprikriti* disappears from the view of the sage who has attained perfect emancipation. According to Kapila there is a multiplicity of Selves in the state of bondage, though in the state of freedom the Self is neither described as one or many. There are many selves, says the Sankhya, for in the state of bondage the pains and pleasures of one being are not felt by another.

Sankara holds that the self is one even in the state of bondage. Apart from the commentary of Sankara, if the fifteenth chapter of the Gita is read between the lines, it will be evident that the plurality of Selves is maintained there as the Selves are declared to be the *Amsas* (aspects) of *Purushottama*.

Ramanuja's commentary of that chapter is more natural than that of Sankara. The "I" (ego), when cut off from its connection with the intellect, mind, and the senses as in the state of deep sleep is generally regarded as unconscious not only of everything else but also of its own self. In the waking state the self is able to realize itself by perceiving other objects besides itself. The self is enveloped in ignorance during deep sleep and in the waking state by regarding other

objects external to itself *and separate from it*, it remains ignorant in a different form. The self in the state of deep sleep is a half-self, so to speak. No one likes to enjoy eternal sleep, if it be called an enjoyment.

In the waking state, the self is not perfect for the ordinary man regards the external world as quite separate from the self. Perfect self-realization is possible only when the external world is perceived as one with the self. Self-realization, even in the case of the ignorant, is possible only in the waking state and not in the state of deep sleep. Perfect self-realization results from the knowledge that the self includes the external world.

When Kapila says that in the view of the enfranchised Sage *Prakriti* hides himself, he simply says that the *Mukta* realizes that the external world is a part and parcel of the self. He sees everywhere nothing but self. For like Rahu's head the self without the external world is only half self as in the state of deep sleep. Such is also the view of Sankara.

When showing his *Viswa-rupa* (universal form) to Arjuna, Bhagban identifies himself with every object in the universe. Self-realization ceases to exist as soon as the external world is detached from the self as during deep sleep. The instinct of mankind detests the state of eternal sleep which they characterize as unconsciousness. To the perfected sage, even in the waking state, the external world has no separate existence, for from his standpoint the self and the world are not different.

The Sankhya starts with the assertion that the self and the world are different, but it ends with the conclusion that when final emancipation is reached the world (though a real entity) disappears from the view of the enfranchised sage. This means that the world is then regarded as the Self, otherwise there can not be the disappearance of a *real* external world. "He (soul) desists because he has seen her (nature); she does so because she has been seen." (Sankhya Karika 66).

There is no mention in the *Sankhya Darshana* of an extra-cosmic God. The knowledge of the Self is the first

concern with Sankhya. Even the state of final beatitude is not described. From the knowledge of the Self everything is to follow as day follows night. As long as bondage lasts, the existence of God can not be a matter of experience or proof. So Kapila is silent on that point. The Bhagabat Gita supplies this grave omission while expounding the Sankhya system in Sloka 61, Ch. II.

No mention is found of the oversoul, *Basudeva*, in the Sankhya. The knowledge of the self is coupled with the knowledge of the oversoul or God, hence Kapila points out the path to the knowledge of self. The Bhagabat Gita primarily inculcates the doctrine of the oversoul, which permeates all individual souls and which is the Highest Person in the cosmos.

THE TWENTY-FOUR CATEGORIES.

The five *Tanmatras* (the unknown vibrations of modern science, the causes of our perception of sound, color, touch, taste and smell), the five elements, earth, fire, air, ether, water (corresponding to the five organs of knowledge), the five *Gnanendriyas*, the five *Karmendriyas*, the mind, the intellect, *Ahankar* (egotism) and *Mulaprakriti*, the potential state of matter.

The last is also termed *Avykta*. What are usually called five elements are really compounds as they are composed of sound, color, touch, taste and smell in varying proportions according to the Sankhya.

Anhankar (the sense of "I do") is the link between *Prakriti* (nature) and *Purush* (the real ego or soul). The link is mental and not material according to Kapila.

The *Avykta* is potential existence of the manifested attributes composing the universe which resembles the state of deep sleep. As in the state of deep sleep the distinction between the five organs of sense, viz., touch, taste, smell, sound, color, etc., vanishes, so in the *Avykta* or undifferentiated state the universe becomes homogeneous. The *Avykta* is the root-matter of the Sankhyas, the *Maya* of the Advaita Vedantists, the *Sunya* (nothingness) of the Sunya-

vadin, and the abstract unconsciousness of the materialists, according to the different views taken with regard to this formless potential existence.

The Sankhya maintains the reality of *Avyкта*. According to Kapila, it is the noumenon of matter, the potential root of all material manifestation. As the tree exists potentially in the seed and the seed in its turn exists potentially as some unknown power within the seed, so does the universe exist potentially in the *Avyкта*. The Sankhya view of primordial matter is more consonant with modern science than the other views stated above. All universal laws are latent in matter in the undifferentiated state, and these laws bring about the dissolution and evolution of the universe.

As the activity of nature is without any meaning if considered in itself alone, i. e., in the absence of a witness, Kapila postulates the existence of *Purush* (witness), the soul which is a conscious passive witness and appears active only in connection with the attributes of matter. By reason of union with the conscious soul, insensible matter seems sensible, and by reason of the activity of the qualities, the passive soul appears as the agent.

According to the Sankhya, the soul is a simple, conscious substance; the other principles such as intellect, mind, the *indriyas*, etc., are both conscious and unconscious, and the lowest grades of matter are unconscious. But it should be remembered that matter in the absence of *Purush* (witness) is unconscious throughout from *Avyкта* downwards. Spirit, the witness of the Sankhyas, is the only conscious principle.

Creation or evolution is effected by the union of matter and spirit. For the soul's contemplation of nature and for its abstraction the union of both takes place, and the Sankhyas illustrate this by the instance of the lame and the blind. As a lame man and a blind man agree to divide between them the duties of walking and seeing, accordingly the lame man mounts on the blind man's shoulders, while the blind man is able to pursue his route by the directions of his companion. In like manner the faculty of seeing is in the soul, but not that of moving. It is like the lame man.

Prakriti (nature) is endowed with the faculty of moving but not of seeing and so resembles the blind man. Creation is the result of their union and liberation accrues from their separation.

THE NATURE OF BONDAGE.

The nature of bondage between *Purush* (self) and *Prakriti* (non-self) is not real but imaginary or mental. It is of the nature of the reflection of the color of a red flower on white marble. The white marble in this instance is tinged with red on account of the proximity of the red flower. Remove the flower and the marble shines in its pure whiteness.

Consciousness is tinged with the attributes of matter in the above way. There is no material bondage indeed, but the mental thralldom is almost insuperable. The union of the halt and the blind is a purely mental union and is liable to dissolution by the knowledge of the true nature of things, i. e., by the realization of the twenty-four categories of the Sankhya philosophy.

THE ATTRIBUTES.

The attributes called matter are real according to Kapila. The attributes do not belong to matter, but the attributes themselves are matter. The potential state of the attributes is termed *Mulaprakriti*. All attributes composing the universe are classed into three divisions: *Sattwa*, *Rajas*, and *Tama*, corresponding to repose, activity, and inertia. This is a general division and it includes every attribute in the cosmos. These attributes are insensient unless galvanized into consciousness by *Purush* or Spirit. The mind is also composed of the three attributes and when *Sattwa* is predominant and the other two are dormant, knowledge, superhuman power and goodness ensue. Abnormal powers (*Siddhis*) always accompany high spiritual development, even if the aspirant after knowledge does not desire to have them. It is the natural outcome of *Sattwa* as inertia is the natural outcome of *Tama*.

LIBERATION.

The Sankhya does not follow the soul after its liberation from matter, evidently because for ordinary mortals the

search is fruitless. The ignorant can have no conception of the state of final beatitude. Buddha also refused to describe the state of *Nirvana*. The path leading to liberation is marked out by Kapila but the goal can not be realized until self-realization ensues.

I have mentioned before that if the *Gita* be read between the lines apart from the gloss of Sankare in the light of common sense, the reader will find that it is a Sankhya work. No doubt the word *Maya* occurs only here and there, but those few passages never signify that *Maya* is unreal like the horn of a hare. *Maya* evidently means, according to the *Gita*, the power of the Lord, for Bhagavan works through *Prakriti* which is His body. *Prakriti* is held to be eternal like *Purush* (Ch. XIII, 19). The *Jivas* are declared to be parts of God (Ch. XV, 7). A clear distinction between *Prakriti* and *Purush* is made in Ch. XIII, 20. The theory of *Purushottama* or overlord is introduced by the *Gita* and this *Purushottama* is no other than the soul in the final state of beatitude according to Kapila.

The *Avykta* of the *Sankhyas* is described in Ch. VIII, 18 and 20. *Purush* is referred to as another *Avykta* different from *Mulaprakriti* in Ch. VIII, 20. So much predominance has been given to the Sankhya yoga in the *Gita* that it occupies the very first chapter of the book treating of philosophical systems. In Sloka 40 of Ch. II, which is the first philosophical chapter, Sankhya yoga is praised beyond measure. Here again the Sloka should be read in the light of common sense keeping apart all commentaries.

FINAL BEATITUDE.

In Ch. II, 24, of the *Gita* the soul or *Atman* is described as *Avykta* as has been done in Sloka 20, Ch. VIII. What is *avykta* or manifested to the ignorant becomes manifest to the sage when liberation ensues. But when *Atman* manifests, the activity of *Prakriti* ceases. Vice and virtue lose their distinction and the universe is realized as the attributes of the self.

The *Viswa-rupa* of the *Gita* is the picture of final emanci-

pation where God is depicted as all in all, the destroyer and the preserver, the instigator of the actions of *Duryodhana* as well as of *Yudhishthira* for all embodied forms are the organs or instruments of the Divine Being. *Jiva* as a mere organ or instrument is not free, for the actions of *Jiva* are the actions of God.

Bhagaban says that He has already killed the contending warriors, lawfully or unlawfully according to human judgment and Arjuna is merely His instrument just as a stick is used by us for killing a reptile.

The conclusion of the *Gita*, therefore, is that the universe including all human beings is the instrument of God just as our brain is the instrument or organ of the mind.

Liberation consists in realizing that the real self is God and the soul is distinct from the attributes of matter. Union with God confers freedom and the ignorant regards himself as the actor.

S. C. MUKERJEE, M. A.

ON THE PATH TO THE RETURN.

All over the world to-day mankind stands with his fascinated gaze directed to the objective, materialism, the consequence not the character of the initiative. On every side in our modern society is he confronted with the wonder works of mind.

It is only a century since Fulton's application of steam was hooted at as the phantasm of a diseased imagination. To-day one crosses the Atlantic in five days in vessels over six hundred feet long, and two recently projected by English builders will reach a thousand feet in length. The tunnel under the East River, as well as the fifty-story structure, have become accomplished facts, all in the course of comparatively few years. Man chooses to call the application of his knowledge to these endeavors exact science. Everything that he can see, hear, feel, taste and smell he turns to account in the modern field of commercialism to his profit and glory.

Coal-tar under the wand of the chemist masquerades as perfumery, pure indigo dye, and under most impressive nomenclature in our *materia medica*. All these things man has done and is doing, all—all but the most exact of the sciences is he working with understanding: I refer to metaphysics. Here and there, towering over his fellows like a snow-capped peak over its valley of green, is the expounder of spiritual law. History records these mystics in letters of fire, and their bodies have expiated at the stake and on the gibbet the crime of foreseeing in the abstract that which humanity perceives only in the concrete or proximate. Reference to any medical work establishes the fact that humanity is an aggregation of micro-organisms responding to stimuli, indicating that sustentation only in part is derived from food, the true motive power coming from the essence—that intangible potency that is flashed down on us from the Absolute Spirit. Man has learned from his so-called exact sciences in the material realm that they are not to be tampered with;

as applied to the social relation with his fellow unit he has not. So far as the Church or Government is concerned, he is not being taught anything of a practical nature regarding the physical manifestation of the Spiritual Law.

Centuries have come and gone, yet man in blissful ignorance, erects his structure of Government on the sands, in direct contravention to the Formative Law of the Universe. A glance at a work on geology assures us of a sequence of formative events in the objectification of this planet.

In gaseous, mineral, vegetative and organic planes of activity, we are compelled to deduce an expression toward a principle denoting a rising ratio of comprehension—mentation.

Man's frightful, gruesome struggle with his environment, extending over ages, should assuredly impress him with this fact. What can be plainer than the words of the great Mystic: "Not one jot or tittle shall be taken from the law until all is fulfilled." In that sentence is a cosmic problem that humanity will have to solve individually before man can come into the Kingdom, into the glory of the consciousness of causation.

The Law is that of growth, its proper expression being a survival of the fittest, as only through such action can advancement be made. Man in his body-politic has done all he could to stultify this law by attempting static strata. In all manifestation resulting from the urge (sun) impinging on the earth's crust and then reflexing, generalization is implied. Man builds his social fabric and in direct contravention to supposed conditions produces a fixed state that maintains units (individuations) in improper relation to the whole.

The law of physics and spiritual law are one and the same—the equilibrium or cohesion of matter being dependent on the rhythmic sweep of the molecule on its orbit. So is the safety of a civilization dependent on a like condition, applying to the social human unit. There is no escape from ultimate acceptance of this fact. An excess of energy acting over a restricted area causes nebulization, a breaking up.

The Formative Essence brought to a point creates a potentiality destructive to any people. All old civilizations decrease in productivity for the same reason that land refuses to bear a succession of the same character without sterility—the percentage of herbage being dependent on rotation of crops—unless renewal is made. Conditions where each human unit reaches his or her highest development (expression) is the only process nature is going to tolerate.

Private land ownership and interest on money applying to the individual are two fulcrums by which man is thrown back ages in his development, God not being partial to favorites, but desiring natural expression. The Hindus were cognizant of the atomic theory three thousand years ago, and Moses took offense at the application of accrued interest to individual ends some thirty-three hundred years ago.

Why after these æons of time is man still wandering aimlessly amid the bewildering mists of the relative, unmindful of the pure white gleam that is trying to penetrate the dark night of his material nature in order to disillusionize the concept of separateness from his fellows? Centered in himself and the ephemeral he fails to sound the warning note nature indicates alike to all who care to pause and read from the broad vista of our fields and hedges, symbolized in the Flora and Fauna of our World—the problem that means so much to posterity and the elimination of those frightfully destructive readjustments of the Essence to the whole indicated in revolution and crumbling civilizations.

Man should be taught a sane utilitarianism, pure and simple, based on an interpretation of the natural law that all phenomena whether it be a fifty-story building, a railroad system, a tree, or man himself, are simply the objectification of an ideate; that man is punished by his actions, not for them, consequently knowledge of effect is absolutely essential; that effect follows the character of action with deadly certitude and there is nothing supernatural or mystic about it—it is Spiritual Law; that each and every man, woman and child in America is part of a vast machine, and synchronous action throughout it in entirety must be to withstand time;

that each and every unit stands in relationship to its fellow creatures as do the cogs on the escapement of a fine watch; any modification from the ideal throwing the machinery proportionately out of proper functioning.

In other words, the oneness of us all and the utter fatuity of trying to deceive nature in her processes; that good is simply a state in the individuation or organism, which expresses most fully the Formative Essence. Evil, its anti-thesis, retards growth. The cardinal sin is decay—death.

Contrary to general impression we are not enjoying a survival of the fittest, and it means retardation of man in his march back to the source.

In this mad rush for materiality, can we not pause and grasp from the beneficent hand of nature the knowledge which is extended in her open palm so willingly for our interpretation?

WALTER AMES BOYDEN.

Precipitate haste leads to injustice, but slowly matured counsels bring forth deeds of wisdom.

—*Euripides.*

There is no one thing we cannot overcome.
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited.

Back of thy parents and grandparents lies
The Great Eternal Will. That, too, is thine
Inheritance; strong, beautiful, divine;
Sure lever of success for one who tries.

—*Ella Wheeler Wilcox.*

A CARELESS DOCTOR.

Young Doctor—Just think; six of my patients recovered this week.

Old Doctor—It is your own fault, my boy. You spend too much time at the club.

INTO THE OPEN.

Open vistas, large and new,
Crowd upon the mortal's view;
Through the vestibule of space
Is the outlook of the race.

Greater truth and greater living;
Larger love and larger giving;
Out of stint and scimp and span,
Comes the Brotherhood of Man.

Freed from ignorance and blindness
Into light and loving-kindness,
Come our brothers, one and all,
Ready for the newer call.

Stepping out of self and sinning,
Into love, its outcome winning,
All may enter on the life
Freed from sorrow, pain and strife.

Let us then be up and trying—
Each with each in friendly vieing,
Do his very best to bring
Joy and love in everything

BARNETTA BROWN.

How is it that people manage to live on so aimless as they are? There is faith in chemistry, in meat and time, in wealth, in machinery, in the steam-engine, galvanic battery, turbine wheels, sewing machines, and in public opinion, but not in divine causes.

—Emerson.

A DAILY KEY-NOTE.

It is sometimes counted great to forget small things or beginnings; thus in our advanced civilization, we often forget to be civil. As some one has well said: "You can't be kind in a hurry, even though you may be in a hurry to be kind."

How many of us have suffered from the frosty greetings of some self-absorbed friend, who at the moment of meeting was completely enveloped in the dense fog of some problematical speculation? What were we to him? Just what his indifference proclaimed; namely, Nothing!

There are wards in hospitals for the insane, where patients are utterly oblivious of the presence of others, and companionship is therefore impossible. Thus it is with those who permit themselves to become the slaves of demand and lose their individuality; their capacity for normal enjoyment of those rational pleasures which are essential to the healthy development of the ideal physical and mental being.

The street cars offer very special opportunities for the study of this characteristic in the average person. A recent incident will illustrate this:

It was the first unexpected appearance of this Winter, a raw, cold, blustery day, when the strong wind kept the pedestrians spinning like tops, to present a braver front to the gale. A larger number than usual sought refuge in the Subway, and in consequence, the cars were crowded and close.

That the majority of the passengers were uncomfortable, was evidenced by the stolid and unresponsive manner in which each avoided contact with the other, indeed the mental atmosphere presented, was an exact duplication of the stormy conditions without. As we stopped at one of the stations, a young girl fresh and blooming, entered the car, and pinned upon her well-fitting coat was a BUNCH OF WHITE DAISIES! "Cheer up," they seemed to say, "Spring is coming!"

The effect was instantaneous. Hope rebuked us, and the

radiant vigor and brightness of the girl inspired us to better impulses. The man nearest her, rose and deferentially offered his seat. This generosity was contagious, as one after another of the men resigned their places to the women who were standing. Just here, a kindly little matron at my right laid her hand upon my arm and said with a significant smile: "This might be termed 'the miracle of a bunch of daisies'!"

The responsibility for creating serious conditions and a gloomy atmosphere is rarely realized; the advisability of securing control of forces which make for brightness, joy and health is rarer still. Look at the care-worn worry-lines in the average face—wrinkles for which you cannot hold *years* accountable—and invariably the bloom and vigor of health is lacking. There is the stoop of discouragement in those who have ceased to resist, and the seams about the mouth which denote bitterness and envy; while with a cynical smile they contemplate all things and all men with distrust. Indeed, there is no record of a man's history more reliable than the one which Time has registered in the human face.

Men and women are willing to pay every price, save that of self-enlightenment, in exchange for health, happiness and success, yet custom and habit weigh upon them, with a blight as deadly as frost and as strong as life itself. All their desires are within their range of possibilities, but blind and ignorant they fail to recognize them.

The day will dawn when most of our infirmities will bear the brand of mental weakness, and men will know that they are masters of their Fate. With the recognition of the importance of normal amusement, an interest in the welfare of our fellows, and the determination to secure the best and the most from life, both for ourselves and others, the world will assume new beauties, duty will be translated into joyous service; fear and disease will be relegated to the realm of oblivion, and health triumphant become the portion of the truth-transformed children of men.

Let each new morn find us "with morning hearts, eager to labor; eager to be happy; and if sorrow be our portion, strong to endure it."

MARIA CHAPIN WEED.

A RILL.

A rill wound down the mountain to the valley green below,
And it paused to build a fountain where the wildwood daisies
grow;
It skipped along full blithsome when the dew was on the rocks,
And the early-morning shepherd hillward led his wakened
flocks.

A rill wound down the mountain when the heart was young
and light,
And it sang of youthful goodness as it kissed the lilies white.
The sunlight romped and flitted o'er the bosom of the rill
Through the years the waters tumbled, tumbled ever down
the hill.

A maiden of the mountain, maid with eyes of fairest hue,
Fair as azure of the heavens when the day is come anew,
Romped beside the rill in childhood through the wildwood
where it sang,
And her laughter with the laughter of the brooklet sweetly
rang.

But a night came when the shadows found the maiden with
a dream
That the rill had broadly widened to a wildly, gushing stream,
And her heart was awed by grandeur which no word of lip
could tell,
In the fastness of the mountain where the rumbling waters
fell.

Like unto a child of beauty unto youth attained, the rill
Wound a river now in splendor ever onward down the hill,
And the flowrets bloomed more fair, and the brownish mosses
waked
Into life as does a pilgrim when his fiery thirst is slaked.

Yet the maiden marvelled greatly at the wonder of the birth,
That a rill to-day, to-morrow is a river of the earth,
And her thoughts pursued a labor of the kind which lifts the
veil

From the mysteries of heaven, and the secrets of the dale.

For, behold, when autumn hovered o'er the hazy, hidden slope
Of the mount, the maiden wakened to a life of newer hope,
And her soul's delight was quickened by the answer she had
read

To the problem of the brooklet and the river, which it fed.

Lo! the rill was but her spirit as a maiden, with the love
For the great and grand in nature, for the heavens wide
above,

And in childhood it had fastened on the simpler thoughts
of life

Where the vines were hanging heavy and the grasses growing
rife.

Day by day the world grew grander and the rill no longer
sang

As a simple, happy infant but its wild notes sweetly rang
With the growing strength of knowledge, and the sturdy little
stream

Wakened into greater living, as the maiden in her dream.

Youth is but a mountain brooklet, and it wends its careless
way

Through the nature-painted joylands of the night and of
the day;

Where its course is set there blossom hope and courage if the
song

Which the waters sing is pleasing as they gladly swing along.

When the rill of youth shall widen to the river of our prime,
And go flowing, grand and mighty, down the mountain slope
of time,

What of flowrets and of maidens, shall they choose to love
us well

For the glory which we garner and the happiness we tell?

FRANK W. TAYLOR, JR.

“THAT WHICH IS, WAS AND EVER SHALL BE.”

Love sailed out on the ocean of Love

For the shore of the Blessed Isle;

And the zephyrs of Love blew soft from above

And the sun shone bright the while.

Love sailed on in the golden haze,

Love sailed on through the night,

Till the stars of Love shone out in the maze

Of the morn with its soft, sweet light.

Love sailed on till the dawn of day,

Sailed on toward the Blessed Shore,

Till the City of Love rose white in the way,

Like the dream of the time afore.

Love beheld on the harbor side,

The City of Love so fair,

With domes and spires all white like a bride—

And it cast its anchor there.

And Love saw then what we all shall see

When the Vision of Love comes true,

That the start and the voyage and the end to be,

Is Love—Love through and through.

BARNETTA BROWN.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

ASTROLOGY.

The subject of Astrology is to-day claiming the attention of intelligent people everywhere. As a means of determining in advance the general trend and tendency of action in the Solar system, thus aiding, in the laying of plans for action in human life both physical and mental, this much scouted science has already proved to be useful; therefore there seems to be a legitimate place for it in our speculations with regard to existence and its vicissitudes.

The "science" of Astrology deals directly with the movements of planetary bodies in the universe, and is largely physical. Its "philosophy," however relates, on the outer plane, to magnetisms and the finer activities of bodies; and on the inner plane to the individualizing action of mentality. There it approaches the metaphysical ground of activity and calls for the exercise of a high order of intelligence. The following Introductory Explanation by Mr. Erickson sets forth the general principles so clearly that we take pleasure in reprinting it for the benefit of our interested readers:

THE STUDY OF ASTROLOGY.

In opening a subject so complex and so grand as that presented in the arcanum of astrology, one is beset by doubt as to what to say and how to say it. To the members of the great family of "Occult Science" readers this subject, I have no doubt, must appeal in a peculiarly significant manner, for its readers are pre-eminently the students, the philosophers, and the progressive thinkers of our lives. These are the people that blaze the way and form that vast body of mankind comprising the "hewers of wood and drawers of water." From these people spring our thinkers, our explorers in that

vast, immeasurable, infinite realm of occult manifestation. These are the people from whom comes a Galileo, a Bruno, Kepler, Fulton, Franklin or a Morse. These are the explorers in the domain of science. And to read the stories of the early trials of these men recalls vivid memories of dark gloomy dungeons, villification, abuse, and base contumely, and at last for one a burning flame.

Encircling human form divine

A funeral pyre, didst luminate the starry clime—

Alas! Poor Giordano Bruno.

Yes, even at a later day the fingers of scorn were pointed at another, and people cried in vain derision "Fulton, the Fool!" "Morse, the dreaming visionary!" "Franklin, the kite man!" I have written of these things in order to lead you gradually to that other realm of science—the domain of "occult science," and particularly to the branch which I shall endeavor to exemplify through the columns of this journal—astrology. It will be necessary in dealing with this subject, involving, as it does, the very laws of nature and the whole domain of "universal" law as expressed throughout the ambient, to trace some of its earliest history and to find corroborative data preserved in the hieroglyphs of Egypt, Babylonia, Assyria, Chaldea, and even further back; back to the dawn of India's mighty sway, birthplace of humanity and home of occult lore. In various parts of India numerous explorations have uncovered vast tombs of astronomical and astrological researches, their sacred and profane history abounds in astrological reference, and to this day among the initiates it is still cultivated, though shorn of many of its ancient beauties. Amongst the early Indians or Hindoos learning was confined exclusively to the higher castes or the Brahmin priesthood, and the masses were held in abject submission to this priesthood or "pundits" in much the same manner that the Jews were held by the Egyptians or Babylonians. After centuries upon centuries of undisputed power the priesthood who formed the circle of astrologers, as evidenced by the fact that every festival held was regulated by the annual appearance of some star or planet, became corrupt and licentious, and from a state of purity gradually descended to grosser forms of worship, thus gradually losing the inner spiritual beauties of their divine worship, or the worship of the stars, not as individual entities, however, but as an expression of the whole or spiritual part of the divine Brahma, who in himself formed the head of the Hindoo trinity

of Brahma, Vishnu and Siva, personifying the creative, preservative and destructive principle of the universe, manifested yearly throughout the operation of the physical, material laws of nature. This triune was later incorporated into the Egyptian godhead and still later became the Christian trinity of Father, Son and Holy Ghost. This trinity forms the basic principle of the harmonious or perfect triune of astrology; observe the application. Brahma, Vishnu and Siva, the three, trinity or trine, the three are always in harmony, always together. So, too, a planet in the sign "Aries," the ram or head—seat of power, of intellect and spiritual development is in trine with one in Leo the lion, or the heart, seat of goodness, purity and kindliness. Thus the head and heart must be in harmony to produce pure minds and pure hearts. These two signs, Aries and Leo, are one-third the distance of the twelve signs of the Zodiac apart, and will be enlarged upon in the course of lessons to follow. Thomas Maurice, the celebrated English Orientalist and traveler, gives a fine illustration of the 28 lunar mansions representing one position of the Moon each day during the transition of the lunar orb from new to new. Each of these mansions or "houses" of the moon represented some idea in a concrete form and required esoteric or occult learning and power to give proper and definite interpretation of the symbolism. Of course all the major planets were studied likewise and had certain fixed meaning. The astronomical records of the Hindoos take us back to a fabulous period, involving cycles upon cycles, running into millions of years, all based upon close astronomical—astrological studies.

Their astronomers were necessarily astrologers, as before shown by their festival days. Their deductions were based upon observation, application, and analogy, upon the great law of cause and effect, and in their devotional exercises and sacred prayers, frequent invocations to the three great planes, Heaven (shauer), Æther, (Bhauvah), Earth (Bhauar), is offered up in a manner to propitiate the kindly influence of the spiritual manifestations of heaven or the heavens, or stars, magnetically upon the æther or our spiritual, magnetic, atmospherical envelope, or currents surrounding and permeating the earth. Here we have the completion of the harmonious trine: From heaven—i. e., the stars, meaning the influence of the stars—to æther, to earth! (Perhaps some captious critic will interject an objection to the term "influence" used in this connection. If so, let him turn to Job xxxviii, 31, and notice this: "Canst thou bind the sweet

influence of Pleiades, or loose the bands of Orion?" thus showing that they understood the astrological causes which create certain favorable and unfavorable conditions upon the earth's currents thereby acting upon humanity in an electrical, spiritual manner, causing certain effects to manifest themselves in obedience to some other agitation produced by the stars or heaven, all of which are acting in accordance with a certain fixed law of universal intelligence—the intelligence which can not err, and, erring not, must be perfection itself and the material expression of the harmonies of the universe.) In the wondrous Cave of Elephanta is still to be seen the hieroglyphical characterization of the divine birth of "Creeshna," the Hindoo Christ, in the character of Buddha, five centuries before the birth of Christ. This temple or cave contains numerous hieroglyphs of the twelve signs of the Zodiac, as well as the symbols of the planets and their various aspects. In fact, Hindoo history, mythological and actual, is replete with astrological references.

We will now pass to the next great epoch:

THE EGYPTIAN.

Orientalists, in searching among the ruins of that once grand and mighty empire, have looked with wonder and amazement upon the gigantic temples of "Osiris," the astrological deification of the sun—"father or lights," symbol of power—at Heliopolis and other places; and with the same wonderment explored the inner chambers of the temples dedicated to Isis or the Moon, in whose honor sacrifices were offered up to propitiate her kind influence.

Come, take my hand, and, guided by the wonderful magic of thought, imagine ourselves in Thebes 3,300 years ago. 'Tis early spring; the astrologers have calculated the spring equinox and the sun is to "cross the line." On the eventful day, as the first faint rays of Osiris bathe the peaks of the Arabian chain in the glow of dawning morn and gild the eastern horizon in the tint of liquid fire, reflecting back the shimmer from the ridge of the Libyan mountains like the quivering of moonlight on the bosom of the Nile; then rising with full majesty, in the panoply of power, the "god of day" pours out a flood of warm and radiant light, and with grandest accolade salutes the graven statues in the avenue of "Rams."

Then a burst of martial music fills the vernal air, and with trumpets, flutes and drums the populace join in welcoming back the glorious herald of spring. This is the symbolic representation of the entry of the sun—Osiris—in the cardinal equinoctial sign “Aries,” or the Ram. And these statues were erected in honor of the astrological deity—the Ram. This annual event was made the occasion of praise, feasting and music in commemoration of the return of Osiris to the house of his “exaltation” or renewal of strength, for from this period on until the autumnal equinox the “power” of the sun—Osiris—increases; therefore, this avenue of Rams symbolizes the cardinal principle of the returning “strength of the sun.” We will now turn our attention to the monuments of Egypt, the Pyramids, whose sides depict the perfect, harmonious trine. Exploration in the pyramids at Gizeh shows that six of them have openings facing the north, and the galleries descend at an angle of approximately 26 degrees. An observer at the extreme end of this gallery would have looked out of the opening on a clear Egyptian evening 3,600 years ago, and, gazing across that vast void of vanishing, illimitable space, seen “Thuban” sparkling in the convex dome—the star that once had marked the polar home.

The pyramids were built on astrological and astronomical bases. The sides embrace the perfect trine, its base the square, its apex the conjunction, and they stand parallel on the meridian.

The various temples of Egypt were storehouses of astrological knowledge. In the ancient mysterious initiation of the neophyte into the higher esoteric realms of knowledge, astrology formed the final link which bound together the spiritual and material knowledge of the influence of the seven planets. The floors, walls, pillars, and ceilings of these temples were covered with beautiful hieroglyphical representations of astrological symbols, no one save the elect were ever permitted to pass the sacred confines of the “Magic Circle,” which was the symbolic representation of the potent, mysterious, 12 signs of the Zodiac, for like all ancient nations, learning, and especially occult wisdom, was confined to the priesthood, who, like all their predecessors, became corrupted with sense of power, and through their licentious practices they gradually lost the purer, mysterious rays of “light.” The mysterious oracles of Isis at Delphi and Ephesus were but gross forms of superstitious divination practiced falsely neath the royal ermine of astrology and had no relation to

the sublime science. The fact of finding the sculptured testimonies on the monuments and in the temples and statues of Egypt commemorative of the beginning of the astrological year by the entry of Osiris in the celestial Ram, and of the benign influence of Isis or the Moon, is proof sufficient of the antiquity of this science, in fact these signs and constellations were mapped out, the influence ascribed to each carefully noted and preserved for the benefit of future untold generations, eons of time before the first faint dawning of the Egyptian era gilded the roseate morn of a grander civilization. This vernal festival was not the only one observed by the Egyptians, the heliacal rising of Sirius gave astrological warning of the overflow of the Nile, and after the subsidence of the waters feasts in honor of the benefits conferred by this inundation in fertilizing the procreant earth giving promise of bountiful harvest to come, were held. Then in the summer season sacrifices and invocations were offered to Isis, patron deity of harvest time (or harvest moon), who in the character of Ceres presided over the "summer" fields, promising honey, myrrh and frankincense. In the autumn, Saturn, the astrological "god of time," who presided over agriculture was likewise honored in order that his "malign influence" might be averted, and by propitiating him seek his influence in ripening the grain in the fields through the kindly march of "time." In fact all the ancient festivals were astrological in character. But finally as the sun of Egypt's power became overcast by the vandal hand of time, these ancient allegorical ceremonies grew less and less significant, and slowly dimmed by the advancing mist of ages piled on ages, but faintest memories remain. Its antiquity is lost in the shades of a Brahmin night, and centuries must elapse ere complete restoration is consummated. But with reviving investigation in the broad fields of occultism astrology is once more on the ascendant of power.

Let us advance.

In the Bible we find frequent references to astrology. Deborah, the prophetess, sings: "They fought from heaven; the stars in their courses fought against Sisera."—Jud. v, 20. It is evident that if the stars had no "influence" they could not fight; and Deborah, being inspired, would not have used the language indicated if there was not some occult meaning conveyed. To an astrologer the meaning is plain. By "courses" is meant the various aspects and positions of the stars in the horoscope of Sisera denied success and threat-

ened harm which was verified by the sudden rising of the river Kishon which swept away his mighty army. Therefore the prophetess predicted his downfall through the fighting or evil influence of the stars. In the first chapter of Genesis, 14th verse, "God said, 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years.' " I propose to give my readers an astrological explanation of this verse which they will find hard to upset. "Let them be for signs." What signs? Why, the 12 signs of the Zodiac formed by the "lights" in the firmament, viz: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Saggitarius, Capricornus, Aquarius and Pisces. "And for seasons." The four seasons are ushered in when the sun in his yearly circuit of the heavens touches the first point of each of the four cardinal "signs" of the Zodiac, viz: Aries, Cancer, Libra and Capricornus. Hence the "seasons" begin usually about the 20th of March (spring), June (summer), September (autumn), December (winter) and these four entries bid us prepare for the various "season's" physical phenomena to follow, therefore these are the "signs for the seasons." These four signs are also the significators of the evils sure to follow any violation of nature's laws. Thus Aries, the Ram, is in opposition to Libra, the Balance, ruler of autumn. Spring is opposed to autumn. When Aries rises with the sun in spring it heralds the planting time, and when Libra rises in the autumn with the sun it heralds the time for plucking that which was planted, i. e., one would not think of planting corn in the fall and reaping the harvest in spring, if they did, punishment would surely follow in the failure of fruition. So, too, Cancer, symbol of summer, is opposed to Capricorn, symbol of winter; if winter should suddenly overcome summer we can all realize the disaster sure to follow; therefore these signs are for seasons, to guide us aright, "And for years." In the eternal, ceaseless, myriad years, unnumbered in the past or hid in the limitless expanse of dim futurity, the symbols or "signs" of the Zodiac, which, in the form of a circle, can have neither beginning nor end, the first point of Aries, the Ram, symbolizes the elevation of solar power; this is the "beginning" of the year and from this point to the last point of Pisces, the Fishes, is one year, and as the sun passes (or appears to pass) through the 12 signs of the Zodiac, transferring the influence of one season to another, he completes

the year and forms a new one as he passes the last degree of Pisces, enters once again the "sign" or house of his returning strength—Aries—transferring the influence of the Fishes or Pisces to Aries, or the last faint breathing of winter, dying on the bosom of balmy spring; thus metaphorically welding the "years" together in the forge of eternity's time. You, my readers, can now see the beautiful occult meaning of the passage quoted. There are numerous other references which I will enlarge upon in the future; the foregoing will suffice for the present. At the very threshold of astral science we are confronted with the broad statement that astrology is totally irrational, a wholly erroneous and fallacious vagary. And why? Principally because its opponents have never investigated it, and also because they can not explain the operations of its laws through any material or self-evident process of superficial reasoning. They declare there is nothing in astrology which appeals to their sense of logical, reasoning analogy and deduction. And yet, upon these very principles of absolute knowledge is astrology founded. Classics teem with its beauties, history's pages are filled with its startling verifications. Only recently Judge Tourgee, in a contribution to *McClure's Magazine*, gives an extraordinary account of President Garfield's experience with an astrologer who predicted he would become general in the army, later he would leave the ranks, then become President, finally to meet a malign influence which threatened his life! As previously observed, the ancients studied the heavens; noted the various aspects, configurations and positions of the stars or planets and the effects produced upon the atmosphere by their changes, and through the atmosphere upon humanity. Carefully tracing from the great first cause the inevitable and final effect. They formulated the rules the vital principles of which have been handed down from the solemn chambers of the past. But they understood the spiritual or esoteric meaning and realized that these influences were but the operation of the divine law of "harmony."

—*Julius Erickson* in "The Light of Truth."

Society can never prosper, but must always be bankrupt, until every man does that which he was created to do.

—*Emerson*.

THE MOST NECESSARY UNIVERSITY REFORM.

Senator Dolliver of Iowa in an address delivered in Kansas, pleaded for the placing of the colleges and universities on a higher plane. He protested against the one which he declared permits money to shape the teaching of professors along the lines of Sociology and Political Economy.

ANOTHER MOON DISCOVERED.

The faint object near Jupiter which was discovered at Greenwich recently turns out, as was anticipated, to be a satellite.

SAHARA DESERT PRODUCTIVE.

The Sahara is not so absolutely barren. At one period, there were nine million sheep in the Algerian Sahara alone, also two million goats and two hundred thousand camels. There are a million and a half of date palms growing in the oasis.

A HISTORIC CHAPTER.

Eli Whitney, a Westboro youth, was an inmate of the household of the widow of Major General Nathaniel Greene. He won the admiration of his hostess by his ingenuity in constructing a frame for her tambour work. In November, 1792, a party of Georgia planters met at the house. Among them were Majors Bremen, Forsyth and Pendleton, who had served under General Greene in the Revolutionary War. One day the conversation turned on the depressed state of agriculture in the Southern States, and the unprofitableness of the cotton crop. To clean a pound a day from the seeds was a woman's day's work. A machine was needed for the purpose, it was declared.

"Apply to my young friend here, Mr. Whitney," said Mrs. Greene; "he can make anything."

Whitney could find no cotton near, and had no tools for the undertaking. Going to Savannah, and making his way through boats and warehouses he was fortunate enough to discover a small parcel which he carried home. Then with two helpers he worked all winter at the experiment. He was obliged to devise and construct the tools which he used. By spring he had succeeded. The cotton-gin was invented. Then the model was burglarized, and the machine changed enough to evade the patent law. Thus the South was enriched and the inventor despoiled.

One's body is one's car; the soul within is the driver; and the senses are its steeds. Drawn by those excellent steeds when well trained, he that is wise pleasantly performeth the journey of life, awake and in peace. As horses that are unbroken and incapable of being controlled always lead an unskilful driver to destruction in the course of the journey, so one's senses unsubdued lead only to destruction.

—From the *Mahabharata*.

Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind,
Veil after veil will lift—but there must be
Veil upon veil behind.
—From *Sir Edwin Arnold's* "Light of Asia."

Our brains are composed of molecules which are in constant vibration. Cannot thought, will, psychic force, whatever its nature may be, act on a being to whom it is attached by the sympathetic and indissoluble ties of intellectual relationship? Do not the palpitations of the heart suddenly transmit themselves to the heart which beats in unison with ours? Are we to admit in the case of apparitions that the mind of the dead has really assumed bodily form when near the observer? To me this does not seem necessary. In our dreams we see persons who are not before our closed eyes at all. We see them perfectly, as well as in broad daylight. We speak to them, converse with them. Surely it is neither our retina nor our optic nerve which sees them, any more

than our ears hear them. Our brain cells alone are concerned in it. Certain apparitions may be objective, exterior and substantial, others may be subjective—in that case the being who manifests himself would act from a distance on the being who sees, and this influence on the brain would determine the interior vision which appears exterior, as in dreams, but may be purely subjective in the interior, just as the thought, a memory, may arouse an image in our minds which will, for a moment, give us an illusion of reality. It is not the retina which is affected by a positive reality; it is the optic thalmi of the brain which are excited. In what way? The present state of our physiological and psychological knowledge does not teach us that. * * * But, it will be asked, will we admit in our age of experimental methods and positive science that a dying or even a dead man can communicate with anyone? What is a dead man?

A human being dies every second on the globe, that is—86,400 a day, about 31,000,000 a year, or more than 3,000,000,000 in a century. In ten centuries more than thirty thousand millions of corpses have been committed to the earth and given back to general circulation under the form of various products—water, air, gas, etc. * * *

Should we think that this be all of humanity, or shouldn't we rather think that it may have left something nobler, grander and more spiritual? Does each of us give the universe when we breathe our last, nothing but sixty or eighty kilograms of flesh and bone which will disintegrate and return to the elements? Does not the soul which animates us, endure by the same right as every molecule of oxygen or nitrogen or iron? We have no right to affirm that man is composed solely of material elements and that the thinking faculty is only one property of the organization. On the contrary, we have the strongest reasons for admitting that the soul is an individual whole, that it is that which governs the molecule to organize the living form of the human body. *

* * What becomes of the invisible and intangible molecules which have composed our body during life? What becomes of the equally invisible and intangible souls? It may be thought that they also reincarnate themselves in new organisms, each in accordance with its nature, its faculties and its destiny. The soul belongs to the psychic world. Doubtless there is on earth an innumerable quantity of souls still heavy and coarse, barely free from matter and incapable of conceiving intellectual realities. But there are others who live

and study in contemplation, in the culture of the psychic or spiritual, and these cannot remain imprisoned in the earth, but must continue to live. * * * When shall we penetrate the profound mystery of destiny?

—*Camille Flammarion.*

ON DREAMS.

There are some persons whose nature is so spiritual, and their souls so exalted, that they can approach the highest spiritual sphere at a time when their bodies are asleep. Such persons have seen the glory of God, the happiness of the redeemed, and the torture of the wicked; and they did not forget their dreams on awakening, but remembered what they had seen unto the end of their days. Such things are possible, and the greatest mysteries may be laid open to the perception of the spirit. * * * When the body of man rests, his spirit begins to become active, and when the latter ceases, the former resumes its work. Therefore is the waking of the body the sleep of the spirit, and the spirit's sleep a waking for the body. They will not sleep or operate together; one acts while the other reposes. * * * But dreams may be pure or impure, wise or foolish, rational or irrational, according to the position which man occupies in his relation to the light of Nature. Prophetic sights are caused by the circumstance that man has a sidereal body, related to the substance of the Universal Mind, and the former confabulates with the latter whenever the attention of the sidereal body is not needed by the requirements of the physical body. That is to say, all that takes place in the outer world is mirrored forth in the inner world, and appears as a dream. The elementary body has no spiritual gifts, but the sidereal body possesses them all. Whenever the elementary body is at rest, asleep or unconscious, the sidereal body is awake and active, because the latter needs neither rest nor sleep; but whenever the elementary body is fully awake and active, the activity of the sidereal body will then be restrained, and its free movements be impeded or prevented like those of a man who is buried alive in a tomb.

The quality of the dreams will depend on the harmony that exists between the soul and the Universal Mind. To those who are self-conceited and vain of their imaginary knowledge of exterior things, having no real wisdom, nothing can be shown, because the perverted action of their own

minds opposes the harmonious action of the Universal Mind and repulses it. The spheres of their souls become narrow and contracted, and cannot expand towards the whole. They rest self-satisfied, buried in the shadow of their own ignorance, and are inaccessible to the light of Nature. Their attention is fully absorbed by the smoke of the candle-wick of their material reason, and they are blind to the light of the spiritual sun. The activity of the Universal Mind can only come to the consciousness of those whose spheres of mind are capable of receiving its impressions. Those who make room for such impressions will receive them. Such impressions are passing in and out of the sphere of the individual mind, and they may cause visions and dreams, having an important meaning, and whose interpretation is an art that is known to the wise.

—*Paracelsus.*

LEGALISED TORTURE.

We are striving in this wonderful age to find a cure for human wretchedness, to break down miserable barriers of class and creed, to unite the human race in bonds of brotherhood, to stimulate the sympathies and calm the strife and suffering of the human lot. In this revolt against injustice and cruelty, are the unfortunate animals to be eternally left out in the cold? Are we to proclaim peace and good will to all men and yet remain the savage tyrants and tormentors of the beings who stand most in need of mercy, from their utter helplessness? The inconsistency, the treachery, the meanness of such exclusion must strike every generous heart and sound intellect merely when it is stated! Peace and goodwill to all that live—surely *that* must be the watchword of the future.

By whatever means and methods we may strive towards a better social state, let it never be forgotten that, in the last resort, salvation lies in the heart of man, *or nowhere*, and that all things which tend to harden that human heart, to bind it in a frosty spell of pitiless self-seeking—be the results never so much to our temporal advantage—must perforce help to destroy the impulses and sympathies that make for peace and social happiness. That which teaches us to torment the weak for any purpose whatever, and to inflict *not swift death but slow torture* on any living thing, will assuredly help to annul the efforts, however earnest and however

wise, that may be made to establish peace and justice among the suffering nations. Strange that such a thing so obvious should need insisting upon! It is sheer madness to ignore the very source and life-spring of human weal or woe—the heart and brain of man. Yet of this madness the present generation is guilty, since it allows learned professors, on the plea of doing good to our bodies, to ruin our souls; since it still permits a law to remain on the Statute Book which gives a license to physiologists to take a living, trembling creature—dog, cat, rabbit, frog—to tie it down on a board or trough, and there to cut it open and dissect its nerves and organs: pierce its brain with red-hot wire, fill its veins with gelatine, prussian blue, or any other substance that may seem good to its tormentor: to cause inflammation of bones by inserting a red-hot needle as deeply as possible, bake it alive, pierce its liver with a needle, inflame its eyes by piercing and then drawing a thread through the cornea: inoculate the same sensitive organs with virus till they rot away in a putrifying sore: inoculate horrible diseases into the blood: create agonising inflammations of tissue: inflict the lengthened horrible suffering of rabies: make learned researches in the “paths of sensation” and the nature of pain—experiments that go on often for hours, and often require the victim to be kept alive in its agony for days and even months.

And all this is done ostensibly in the interests of mankind! All this is done to make human existence pleasanter and more comfortable! * * * * * Can any man be really willing that agony so shocking shall be undergone on the off-chance of his gaining something from it? * * * * *

* Every day, with our consent, under our laws, all over the Christian and civilised world, this anguish of dumb creatures is being suffered. And let it not be forgotten that vivisection is practised at an ever increasing rate, as the official returns show, and that it grows more ruthless, and more terrible every year, as by the very law of our nature it is *bound* to do, unless some reaction sets in, unless some great national outcry is made against the practice of State licensed cruelty. * * * * *

It is because these savageries are committed by men who are respected and admired, that they are so terribly dangerous to our national morality and to our progress in all its aspects. The crimes of acknowledged criminals are ominous enough, but they need scarcely be considered in comparison with the chartered and applauded cruelties of men (probably honestly believing themselves to be not

only justified but active in well-doing) who are looked up to as distinguished members of an honorable profession, and who are creating a moral standard—or rather destroying one—with every breath they draw. Can this be called exaggeration if we remember that such men as these spend their whole lives in subjecting gentle unoffending creatures to the tortures of the damned? If only men and women could realize *but for one moment* those tortures, I am convinced that the practice of vivisection would be swept away in a great burst of national fury before another year had passed! But alas, nothing can reveal that hell on earth to the multitudes of men and women, absorbed, perforce, in their business and in their own many griefs. But let it be remembered that the animals in their anguish have no redress, no possibility of appeal, of combination, no consolation of faith, hope, or religion, none of the exaltations of voluntary sacrifice. There is nothing for them but the dark unimaginable horror of dumb, hopeless, ghastly suffering.

Dr. Hoggan tells us that after going through three campaigns where he saw many a sad sight, he saw none sadder than when the dogs were brought up from the cellars to be vivisected, the poor creatures appearing terrified, as if they knew that some cruel fate awaited them. They would try to appeal for mercy by begging, or licking the hands of their pitiless torturers, but always in vain. Once it is recorded that the students were touched by the appeals of a poor little fox terrier, and tried to persuade the professor to spare it, but the learned gentleman said that he would teach them to give way to no such maudlin sensibility, and he vivisected the creature cruelly then and there, and also kept him to serve for further experiment on the following day.

People often talk judicially and “moderately” about vivisection, as if it were a question merely of human welfare, and of medical science. Let me entreat those who take that view to try to *realise* the fate of a creature, seized and bound by strong ruthless hands, and tortured slowly, cleverly, delicately, exquisitely, sometimes with the muscles of the larynx cut, so that the operator shall not be disturbed by its groans and cries; sometimes under the spell of the “hellish drug” curare (so called by Tennyson) which holds every muscle still and stiff—though the victim lies unbound in his trough—so that movement or utterance is impossible, while at the same time the whole elaborate network of sensory nerves is left free—nay, according to some experts, with heightened sen-

sitiveness—to perform their terrible work of conveying sensation through the delicate, branching fibres to all parts of the agonised body; a network that seems to form a horrible garment of anguish in which the creature lies still and stark in an unimaginable martyrdom.

I firmly believe that some day it will be recognised by all that vivisection is in fact, the arch-enemy of Science, whose teaching has ever been that Nature is one in essence, and that her laws are harmonious and not contradictory; but if her laws are not contradictory, how can it possibly be that what is morally wrong should be scientifically right, that what is cruel and unjust should lead us to peace and health? We have never yet found this to be the rule in any other case. Why should there be an exception in this? Are there special natural laws in favor of the physiologist, that he alone should be held justified in pursuing legitimate ends by *illegitimate means*? Suppose Art were also to set up a claim to follow her sublime vocation by torture; suppose Religion reasserted her privilege of enforcing her teaching by fire and sword. If one profession or calling may be evil that good may come, why may not all follow this Jesuits' creed? Science herself cries out against the false doctrine, the blasphemy of the vivisector.

If he be right—if we must act as fiends in order to gain angelic ends—then life is intolerable and preposterous; moral beauty is a sham, and goodness a foolish dream.

—*Mrs. Mona Caird* in "Herald of the Golden Age."

WHAT ST. PETER TOLD HIM.

He toiled from morn 'til even',
Not as other mortals toil,
With their feet, and with their fingers,
In the shop or on the soil,
But he WORRIED as he hustled
To be sure and get ahead
Of the man across the alley
Who was fat and overfed.

And he toiled when he was sleeping,
And he fretted lest his shop

Should be eaten up by fire
Or his revenue should stop.
Every time he saw his rival,
Who to laughter was a slave,
He would don a look of worry,
And his words were very grave.

In the autumn he was stricken
With the fever, and he died,
And all burdened down with WORRY
He went to the other side;
And St. Peter saw him coming
With the load of trouble he
He had acquired while existing
Down below beside the sea.

And St. Peter said, "My comrade,
Free of vice and free of sin,
I'd be pleased to grant your wishes
And to let you enter in,
But in toiling on the planet
Which is many leagues below,
You but earned yourself a heaven,
Not a heaven for your woe,
So, if you would be an angel,
Travel back until you find
How to come to me light-hearted,
With your WORRY left behind."

FRANK W. TAYLOR, JR.

BRAVERY.

A little girl was very timid. Her father attempted to assure her. She asked: Was he not afraid of a cow? Of course he was not. Nor of a horse; nor of a bumble bee, nor of spiders? Getting negatives and even scorn to her questions, she put the final enquiry with great solemnity, "Papa, aint you afraid of nothin' in the world except mamma?"

CALAVERAS BIG TREE.
NATIONAL FOREST BILL SIGNED.

By signing the bill for the creation of the Calaveras National Forest, California, President Roosevelt has completed the legislative act which saves for all time the most famous grove of trees in the world. The people of California, particularly the 500 women of the California Club, have been working to interest the Government in this wonderful grove of Big Trees for more than nine years, but not until now has it been possible to arrange a plan satisfactory alike to the owner of the land and to Congress.

The Senate Bill passed by the House of Representatives has just been signed by the President. Everyone interested in the great natural wonders rejoices that as a means of saving the Big Trees, the way has been paved for a practical exchange of the timber in the groves for stumpage on other forest land owned by the Government. The first Calaveras Bill was introduced in the Senate four years ago by Senator Perkins of California. Bills for the same purpose were passed in the upper house of Congress a number of times, but always failed of favorable consideration in the House until Senate Bill 1574, also introduced by Senator Perkins, was called up by Congressman S. C. Smith, of California.

Robert B. Whiteside, of Duluth, Minnesota, a prominent lumberman operating in the Lake States and on the Pacific Coast, is the owner of the Calaveras Big Trees. After his agreement to the proposals which are simply a practical exchange of timber for timber, the entire California delegation gave its solid and enthusiastic support to the bill. No appropriation is needed to carry out the provisions of the act.

The land to be acquired under the bill includes about 960 acres in what is known as the North Calaveras Grove in Calaveras County, and 3,040 acres in the South Grove in Tuolumne County. The North Grove contains ninety-three Big Trees and in the South Grove there are 1,380 of these giant sequoias. Any tree under eighteen feet in circumference, or six feet

through, is not considered in the count of large trees. Besides the giant sequoias there are hundreds of sugar pines and yellow pines of astonishing proportions, ranging to the height of 275 feet, and often attaining a diameter of eight to ten feet. There are also many white firs and incense cedars in the two tracts. A government study of the land was made by a field party under the direction of Fred G. Plummer, United States Forest Service, in 1906.

The Calaveras Big Trees are known the world over. The North Grove contains ten trees each having a diameter of twenty-five feet or over, and more than seventy having a diameter of fifteen to twenty-five feet. Most of the trees have been named, some for famous generals of the United States and others for statesmen and various states of the Union. "The Father of the Forests," now down, is estimated by Hittel, in his "Resources of California," to have had a height of 450 feet and a diameter at the ground of more than forty feet when it was standing. "Massachusetts" contains 118,000 board feet of lumber; "Governor Stoneman" contains 108,000 board feet, and the "Mother of the Forest," burned in the terrible forest fire which licked its way into a part of the grove last summer, contains 105,000 board feet. Each of these trees named grows as much lumber as is grown ordinarily on fifteen or twenty acres of timberland. The bark runs from six inches to two feet in thickness. Among the other large named trees in the two groves are "Waterloo," "Pennsylvania," "James King," "Old Bachelor," "Pride of the Forest," "Daniel Webster," "Sir John Franklin," "Empire State," "U. S. Grant," "W. T. Sherman," "J. P. McPherson," "Abraham Lincoln," "Connecticut," "Ohio," "Grover Cleveland," "Mrs. Grover Cleveland," "Dr. Nelson," "General Custer," "Dr. J. W. Dawson," "General Hancock," "Knight of the Forest," "Two Sentinels," and "Old Dowd."

Eloquence is the power to translate a truth into language perfectly intelligible to the person to whom you speak.

—*Emerson.*

JOHN OF THE GOSPEL NOT A GALILEAN.

Not only is the Evangelist other than the Apostle, he plainly belongs to another age. He uses a dialect, and speaks in tones, to which the first century was strange, and which were never heard till a generation born in the second was in mid-life. True it is, that period of Christian development is shrouded in impenetrable darkness, and can be interpreted only by a kind of historical divination, comparing its resulting faith with its initial, and supplying the silent and invisible links that must lie between.

—James Martineau.

CANADIAN MINISTER'S PRAYER.

Success Magazine ascribes the following ungodly prayer to "a Scotch-Canadian minister":

"O Lord, we approach Thee this mornin' in the attitude o' prayer, and likewise o' complaint. When we cam' tae the lan' o' Canady we expected tae fin' a lan' flowin' wi' milk and honey, but instead o' that we found a lan' peopled wi' ungodly Irish. O Lord, in Thy great mercy, drive them tae the uttermost pairts o' Canady; mak' them hewers o' wood and drawers o' watter; gi them nae emoluments; gie them nae place o' abode; n'er mak' them magistrates or rulers among Thy people. But, if ye have any favors to bestow, or any guid lan' tae gi awa', gie it tae Thine ain' Thy peculiar people, the Scots. Mak' them members o' parliament an' magistrates an' rulers among Thy people. An' for the Irish, tak' them by the heels an' shak' them over the mouth o' hell, but dinna let them fa' in, and a' the glory shall be Thine. Amen."

—*The Canadian American.*

MAJ.-GENERAL ROBT. E. LEE, OF THE
CONFEDERATE ARMY.

On one occasion, in 1864, when General Lee was visiting a battery on the lines below Richmond, the soldiers crowded around him and attracted the fire of the enemy. He said to them quietly, but earnestly: "Men, you had better go into the back yard; they are firing at us here, and you are exposing yourselves to unnecessary danger." The men obeyed the order, but saw their chief walk across the yard, apparently indifferent to his own danger, and stoop down and pick up tenderly an unfledged sparrow that had just fallen from its nest, carefully placing it upon a limb of the tree overhead.

—*Our Dumb Animals.*

RELIGIOUS MANIA COMMON.

TOLEDO, Nov. 16, 1898.—Dr. H. A. Tobey, regarding the statement of Dr. Talcott, of the Middletown (N. Y.) Asylum, that the “Way to the asylum often lies through the church,” says:

“There are phases of so-called religion that tend to take weak people off their balance. Some of the churches known as evangelic, which deal in excitable revivals, send us many patients. The doctrine called sanctification has unhinged many intellects.

“When I was in Dayton we had three patients in one week from that cause. One of them was a worthy but emotional lady. The husband forbade the teachers to visit his home. They came one day in his absence, held a big meeting, and the next day she was taken to the asylum. Ten days later she died of acute mania.

“About seven out of every hundred cases are caused by religious mania. It is one of the maladies which cause the greatest trouble, and is more often incurable than almost any other. We average from eighteen to twenty of them every year. We endeavor to disabuse them of their illusions by appealing to their better senses, showing them the Scriptures, and occasionally ridiculing a patient.”

—*N. Y. Press.*

NEVER SAW CASE OF HYDROPHOBIA.

“The oldest physician in South Boston, Dr. William H. Ruddick, said the other day that he had never seen a case in his life, and that he had never personally known any other physician who had ever seen a case. I have enough similar evidence in my possession to fill your paper.

“Dr. Matthew Woods, of Philadelphia, has been investigating hydrophobia for twenty years, and he offers to pay \$100 to any person who will bring him an undoubted case. His reward is still unclaimed. The oldest hospital in the country, the Pennsylvania, has had but one supposed case in all its existence, and that was found to have been diagnosed incorrectly.

“It seems surprising that in the great public pounds, where tens of thousands of stray dogs are gathered, none of the attendants have ever had hydrophobia, out of thousands of bite wounds. Following the announcement of Pasteur’s

theory of the disease and its cure, I have been told that hydrophobia increased wonderfully in France, but across the German border, where Pasteur was not taken seriously, hydrophobia is practically unknown.

"It seems singular that mad dogs confine their operations to the State of Massachusetts and are rarely heard from in other adjacent States. The dogs must know where the State lines are.

"I decline to say that there is no such thing as hydrophobia. I can only state that I have accumulated a vast deal of evidence bearing on the subject, and do not feel competent to decide a point on which the doctors so widely differ.

"I do know that there is an enormous power in the imagination, which sometimes cures people and, I have no doubt, sometimes kills them."

—*Boston Evening Transcript.*

APHORISMS OF "THE PHILISTINE."

Of all the emancipators of men, Lincoln alone stands out as one who was perfectly sane. An ability to see the ridiculous side of things marks the man of perfect balance.

To get the thing done, Nature sacrifices the man.

Before the ink was dry upon the diploma setting forth the attainments of Jean Paul Marat in the science of medicine, the "science" of which it boasted had been discarded as inept and puerile, and a new one inaugurated. And in one day, within the last twenty-five years, the entire science of healing has shifted ground.

Wisdom is a point of view, and knowledge, for the most part, is a shifting product depending upon environment, atmosphere and condition.

In the sky of truth fixed stars are few.

We learn things only to throw them away: no man ever wrote well until he had forgotten every rule of rhetoric, and no orator ever spoke straight to the hearts of men until he had tumbled his elocution into the Irish Sea.

PAPER MONEY.

Of all the contrivances for cheating the laboring classes of mankind, none has been more effectual than that which deludes them with paper money. This is the most effectual of inventions to fertilize the rich man's field with the sweat of the poor man's brow.

—*Daniel Webster.*

UNDISPUTED.

First Lawyer—You are a cheat and a swindler.

Second Lawyer—You are a liar and a blackguard.

The Court—Come, gentlemen, let us get down to the disputed facts of the case.

—*Philadelphia North American.*

THE REAL DANGER.

“Aren't you afraid that that horse will run away with somebody?”

“Friend,” said Broncho Bob, “it ain't nothin' in Crimson Gulch for a hoss to run away with a man. It's when a man tries to run away with a hoss that there's danger.”

—*Washington Star.*

A MISPRINT?

A newspaper paragraph was made by the unholy compositor to read: “The motor car has come to *slay*.”

UNQUESTIONABLE PROOF.

“John, I've lost our marriage certificate.”

“O, never mind; any of these receipted millinery bills will prove the ceremony.”—*Judy.*

THE TRIBE OF DAN.

The late Daniel O'Connell was famous even among lawyers for the abusing of witnesses. On one occasion a crowd of beggars had been guilty of riot, and one of the number was on trial. O'Connell, who was famed as the defender of beggars, conducted the defense of the accused. A witness had given testimony for the Crown and he now proceeded to cross-examine.

"Tell the Court how many beggars there were," he began.

"Indeed," said the witness, "I did not count; there was a great tribe of them."

"A whole tribe of them! eh. Will you tell us to what tribe they belonged?"

"Indeed, it is more than I can do," replied the witness. "I never heard, but I think it must have been the tribe of Dan."

"You may go down," cried O'Connell in a rage amid the laughter of the Court. O'Connell had met his match.

BOOK REVIEWS

THE PHILOSOPHY OF SELF HELP. An Application of Practical Psychology to Daily Life. By Stanton Davis Kirkham. G. P. Putnam's Sons, New York and London.

Mr. Kirkham's book is avowedly written in the interest of no Sect, School or Society but only in the interest of Truth and with the desire of helping others to help themselves. It will be found free from many of the glaring faults of some of the similar books of the day. It does not rail at any ism or ology, nor recognizing the power of suggestion and auto-suggestion, treat largely of diseases. It is an eminently practical book; clear, concise and systematic, beginning with a premise and working through to a logical conclusion. Simple and yet profound when one realizes the bearing of the deductions.

The point is emphasized that as all we know is through our minds, sensation not less than perception and conception being mental, everything depends on the quality and fitness of the mind we possess. The influence of the mind upon the body is to-day more fully recognized than the reaction of the quality of thought upon the mind itself. Mental Healing is far from lying wholly within the domain of Psychology; it rests on a foundation of Metaphysics and Ethics.

The book naturally falls into three divisions. In the first is treated that body of truth which is the normal field of the mind's activity, the fundamental principles which underlie any attempt at character-building or suggestion. Metaphysics, God, the Soul, the Personal Self, Religion and Ethics are the subjects treated. The distinction, unusual in a Western thinker, between the Self as knower, God in us, the Soul

—and the self as known, the stream of consciousness, is sharply and carefully drawn. Our aim should be to bring into realization the Soul in us. God is the only source of love and truth, of health and strength, and in our ethical relations love and service are normal to life. We can do good, we can bless, we can think no evil.

The nature and activity of the mind itself and its relation to the body are next considered. The possibility of making our nervous system our ally instead of our enemy is brought out, then the fact that we may mould our brain in the direction that suits us, the inestimable value of good habits which we may form by aid of the will. The influence of Belief the World Thought, etc., are not lost sight of, and the value of Suggestion, Auto-Suggestion and Faith as curative agents is discussed. Auto-suggestion is in fact the means open to every mind to improve its own estate, to establish harmony within itself, to perfect its conscious relations with God and man and nature, and to foster and sustain normal conditions in its garment the body. "Affirm love in place of fear, strength instead of weakness, courage instead of despondency, wisdom in place of ignorance; good and not evil, health, not disease; affirm and lose no opportunity of bringing into manifestation by acting in harmony with your affirmation. This, in brief, is the rationale of auto-suggestion, the scientific means of self-help available to all." It is the key-note of the book.

In the concluding chapters on the Philosophy of Life we have the logical deductions, inferences and practical suggestions that may naturally be drawn from the foregoing pages, especially with reference to mind-building and character-forming. Man is throughout recognized as a Spiritual being, clothed with a body. Mind is the potter and matter the clay, and not only was the potter destined to mould the clay according to his will, but to conform his will to the divine Will, which is wisdom, freedom, power, poise and health that is harmony.

The book is distinguished by its sanity, its vigorous logic and its absolute directness and clarity. It is a most practical volume to put into the hands of those who wish to study along the lines of what may be called the New Thought, for it formulates clearly an heretofore unformulated philosophy and makes a most practical application of the principles of psychology to daily life.



PEACE, POWER AND PLENTY. By Orison Swett Marden. Cloth 323 pp., \$1.00 net. Thomas Y. Crowell & Co., New York.

This book discourses upon the power of right thinking and teaches that every man has this power if he but realize it. The author states in his Preface that the object of his book is "to present in clear, simple language, shorn of all technicalities, the principles of the new philosophy which promises to lift life out of commonness and discord and make it worth while; to show how these principles may be grasped and applied in a practical way in every-day living to each person's own individual case. * * to show that the body is but the mind externalized, the habitual mental state out-pictured; that the bodily condition follows the thought, and that we are sick or well, happy or miserable, young or old, lovable or unlovable, according to the degree in which we control our mental processes. That man can renew his body by renewing his thought, or change his body, his character, by changing his thought."

The people need the truth taught them along these lines, for health through right thinking is within the reach of everyone when the lesson which brings the realization is learned. Books of this nature should be helpful and inspiring to many minds. This one carries sunshine with it.

STEPS ALONG THE PATH. By Katharine H. Newcomb. Cloth, 287 pp., \$1.40 net. Lothrop, Lee & Shepard Co., Boston, Mass.

A most excellent book, full of pithy paragraphs; full of suggestions, which if taken show the way to sane and helpful living. The reader is led into a "larger idea of what life means after becoming acquainted with his soul." The author is a metaphysician, and she states in simple and convincing language how Metaphysical principles may be applied to the needs of everyday life. "To *encourage* people is a large part of our work. To put new courage into a person, so he will begin again. The ability to survive defeat shows a strong character." The chapter on "Peace" is full of good teaching. "Peace is power. We cannot use our spiritual powers while living in impatience or dissatisfaction. Peace is not apathy; peace is life itself. Peace is not a stagnant pool. Peace flowing like a river is active peace, peace which nothing can disturb. We make by our mental states an atmosphere which emanates from us and relates us to all with which we

are in harmony." There is a rational tone to the ideas given forth which appeals to the thoughtful and earnest mind, and which places the book in the higher class of the literature of "the new philosophy."

THE COMING SCIENCE. By Hereward Carrington. Cloth., 393 pp., \$1.62 including postage. Small, Maynard & Company, Boston, Mass.

This is a large volume relating to psychic research, which Mr. Carrington is pleased to call "The Coming Science." There is an introduction written by Prof. James H. Hyslop, in which he says "it is high time that some such conservative discussion as this little book affords should receive intelligent attention.

Mr. Carrington says in his Preface that he does not wish to be understood as endorsing or accepting "all the views and theories that are advanced, from time to time, throughout the book;" that they are offered as *possible* explanations for the facts assumed to be established. The reader is left to himself to find whatever of interest or profit he can from the perusal of the text, which covers a large field of psychic phenomena with explanatory discussion relating thereto.

AN INDIAN STUDY OF LOVE AND DEATH. By Sister Nivedita of Ramakrishna-Vivekananda. Boards, 76 pp., 75 cents. Longmans, Green & Co., New York.

This is an interesting little book in which is set forth the Hindu conception of death, and the subjective reunion of the living with the dead. The chapters are devoted to "Meditations," "The Communion of the Soul with the Beloved," "A Litany of Love," "Some Hindu Rites for the Honored Dead," and are filled with the poetic language peculiar to the Indian literature.

PUBLICATIONS RECEIVED

LITTLE SERMONS. By Edna L. Carter. Paper, 61 pp., 20 cents. Unity Tract Society, Kansas City, Mo.

MATERNITY TREATMENTS. Issued by the Unity Tract Society, Kansas City, Mo. Paper, 29 pp., 10 cents.

WEE WISDOM'S WAY. By Myrtle Fillmore. Paper. 72 pp., 25 cents. Unity Tract Society, Kansas City, Mo.



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THE EGYPTIAN MYSTERIES

BY IAMBlichOS

TRANSLATED ANEW AND ANNOTATED

BY ALEXANDER WILDER, M.D., F.A.S.*

FIRST ARTICLE

LETTER OF PORPHYRY TO ANEBO

Porphyry to the Prophet Anebo.† Greeting.

*The aim is to express "the original, the whole original and nothing but the original, and withal good, readable English." A. W.

†Porphyry, it is well known, was a distinguished scholar, and the foremost writer in the later Platonic School. He was a native of Tyre, and his name Molech, or King, was rendered by Longinus into *πορφύριος* *Porphurios*, denoting the royal purple, as a proper equivalent. He was a disciple of Plotinos, who had broadened the field of philosophic study till it included the "Wisdom of the East." In personal habits he followed the Pythagorean discipline. He was a severe critic of the Gnostic beliefs then current, and he evidently included with them also the new Christian faith. His mysticism was spiritual and contemplative, and he regarded the ceremonial rites of the Egyptian theurgy with distrust. He favored Mithraism, which prevailed in Asia, while Iamblichos belonged rather to the cult of Serapis, which was the State religion of Egypt.

Of Anebo we know little. He is addressed as an Egyptian priest, and his name is that of Anabu or Anubis, the Egyptian psychopompos and patron of sacred literature. He was a "prophet" *hen niter* or servant of divinity, and expounder of the oracles: and Porphyry himself an "*epoptes*" or initiated person, asks him accordingly to explain the Egyptian theosophic doctrines respecting the divine beings, rites and religious faith.

I will begin this friendly correspondence with thee with a view to learning what is believed in respect to the gods and good dæmons and likewise the various philosophic speculations in regard to them. Very many things have been set forth concerning these subjects by the (Grecian) philosophers, but they for the most part have derived the substance of their belief from conjecture.

I

THE GODS AND THEIR PECULIARITIES

In the first place, therefore, it is to be taken for granted that there are gods. I ask then: what are the peculiarities of the superior races, by which they are differentiated from each other? Are we to suppose the cause of the distinction to be their energies or their passive motions, or things consequent: or is it a classification established by difference of bodies—the gods being distinguished by ætherial bodies, the dæmons by aërial bodies, and souls by bodies pertaining to the earth?

As the gods dwell in heaven only, I ask therefore, why are invocations at the Theurgic Rites directed to them as being of the Earth and Underworld? How is it that although possessing power unlimited, undivided, and unrestricted, some of them are mentioned as being of the water and of the atmosphere, and that others are allotted by definite limitations to different places and to distinct parts of bodies? If they are actually separated by circumscribed limitations of parts, and according to diversities of places and subject-bodies, how will there be any union of them one to another?

How can the Theosophers* consider them as impressionable? For it is said that on this account phallic images are

*The Theosophers were regarded as learned in the arcane knowledge, and especially in Theurgy. Iamblichos appears to have adopted these Rites and usages from the Egyptian worship, including with them a philosophic groundwork from the Platonic doctrines.

set up and that immodest language is used at the Rites?* Certainly if they are impassive and unimpressionable the invocations of the gods, announcing favorable inclinations, propitiations of their anger and expiatory sacrifices, and still further what are called "necessities of the gods," will be utterly useless. For that which is impassive is not to be charmed or forced† or constrained by necessity.

Why, then, are many things performed to them in the Sacred Rites, as to impressionable beings? The invocations are made as to gods that are impressionable beings: so that it is implied that not the dæmons only are impressionable, but the gods likewise, as was declared in Homer:

"Even the gods themselves are yielding."

Suppose, then, we say, as certain individuals have affirmed, that the gods are pure mental essences and that the dæmons are psychic beings participating of mind.‡ The fact remains, nevertheless, that the pure mental essences are not to be charmed or mingled with things of sense, and that the suppli-

*The use of images and emblems of a sacred character to typify divine power and energy is universal. Somewhat of the divine was supposed to inhere in them. The "images" and *asheras* or "groves" mentioned in the Bible were of this character. So was the "idol in a grove," made by Queen Maachah, as well as the simulacrum which, as Herodotus states, the Egyptian women carried at the festivals.

†Compare *Gospel according to Matthew*, XI, 12. "From the days of John the Baptist till now, the kingdom of heaven is forced, and they who are violent seize it."

‡Xenokrates, who was a disciple of Plato, himself taught these doctrines. He considered the heavens as divine and that the substance of the divine nature was mind pure and absolute. He also described the stars as "visible divinities." The dæmons were depicted as of a psychic nature, subordinate to that of the gods, and therefore subject to emotion and perturbation like human beings, while at the same time sharing in a degree in the power and intelligence of the gods.

cations which are offered are entirely foreign to this purity of mental substance.* But on the other hand the things that are offered are offered as to sensitive and psychic natures.

Are gods, then, separated from dæmons by the distinction of bodied and unbodied? If, however, only the gods are incorporeal, how shall the Sun, the Moon, and the visible luminaries in the sky be accounted as gods?

How is it that some of them are givers of good and others bring evil?

What is the bond of union that connects the divinities in the sky that have bodies with the gods that are unbodied?

The gods that are visible (in the sky) being included in the same category with the invisible, what distinguishes the dæmons from the visible, and likewise the invisible, gods?

II

THE SUPERIOR RACES AND THEIR MANIFESTATIONS

In what does a dæmon differ from a hero or half-god or from a soul?† Is it in essence, in power, or in energy?‡

*Greek, *νοος* the mind or "rational soul," the essence or principle of intelligence which transcends the understanding or reasoning faculty, and is capable of knowing truth intuitively and instinctively from being itself of divine origin.

†Here Porphyry has given an ancient classification of spiritual beings into four orders, the gods, dæmons or guardians, the *heroes* or half-gods, and souls. There were other distinctions in the Eastern countries, and we find Abammon, the Teacher, adding to these the archangels, angels and archons of both the higher and lower nature. These were named in several of the Gnostic categories that were extant at that period. "We have no conflict with blood and flesh," says the Christian apostle, "but with archonates, authorities, the world-rulers of this dark region, and spiritual forces of evil in the upper heavens."

‡By "essence" is signified the underlying principle of being; by "power" the intermediate agency; and by "energy" the operative faculty which enables actual results.



What is the *token* (at the Sacred Rites) of the presence of a god or an angel, or an archangel, or a dæmon, or of some archon, or a soul? For it is a common thing with the gods and dæmons alike, and with all the superior races, to speak boastfully and to project an unreal image into view.* Hence the race of the gods is thus made to seem to be in no respect superior to that of the dæmons.

It is also acknowledged that ignorance and delusion in respect to the gods is irreligiousness and impurity, and that the superior knowledge in respect to them is holy and helpful: the former being the darkness of ignorance in regard to the things revered and beautiful, and the latter the light of knowledge. The former condition will cause human beings to be beset with every form of evil through ignorance and recklessness,† but the latter is the source of everything beneficial.

III

ORACLES AND DIVINATION

What is it that takes place in divination? For example, when we are asleep, we often come, through dreams, to a perception of things that are about to occur. We are not in an ecstasy full of commotion, for the body lies at rest, yet we do not ourselves apprehend these things as clearly as when we are awake.

*This inquiry in regard to the apparitions which the candidates beheld at the initiation is made plainer by Proklos: "In the most sacred stages of the Perfective Rites," says he, "before the gods come into view, there appear intrusive figures of demons of the Underworld, to draw away the attention of the candidate from the spotless Good to the gross and material." It may be pertinent to add that in the several Grottoes or Halls of Initiation there was machinery ingeniously constructed for the purpose of representing divine and other personages. See *The Epicurean*, by Thomas Moore, and *The Great Dionysiak Myth*, by Robert Brown, Jr., VI, 2, 3.

†"I do not see any sin in the world," says George Sand, "but I see a great deal of ignorance."

In like manner many also come to a perception of the future through enthusiastic rapture and a divine impulse, when at the same time so thoroughly awake as to have the senses in full activity. Nevertheless, they by no means follow the matter closely, or at least they do not attend to it as closely as when in their ordinary condition. So, also, certain others of these ecstasies become entheast or inspired when they hear cymbals, drums, or some choral chant; as for example, those who are engaged in the Korybantic Rites, those who are possessed at the Sabazian festivals, and those who are celebrating the Rites of the Divine Mother. Others, also, are inspired when drinking water, like the priest of the Klarian Apollo at Kolophon; others when sitting over cavities in the earth, like the women who deliver oracles at Delphi; others when affected by vapor from the water, like the prophetesses at Branchidæ; and others when standing in indented marks like those who have been filled from an imperceptible inflowing of the divine plerome. Others who understand themselves in other respects become inspired through the Fancy: some taking darkness as accessory, others employing certain potions, and others depending on singing and magic figures. Some are affected by means of water, others by gazing on a wall, others by the hypethral air, and others by the sun or in some other of the heavenly luminaries. Some have likewise established the technique of searching the future by means of entrails, birds and stars.

What, I ask, is the nature of divination, and what is its peculiar character? The diviners all say that they arrive at the foreknowledge of the future through gods or dæmons, and that it is not possible for others to have any inkling of it only those who have command over the things to be. I dispute, therefore, whether the divine power is brought down to such subserviency to human beings as, for instance, not to hold aloof from any who are diviners with barley-meal.

In regard, however, to the origins of the oracular art, it is to be doubted whether a god, or angel, or dæmon, or some other such being, is present at the Manifestations,* or at the divina-

*Greek, *ἐπιφανεία* epiphany—an apparition or manifestation, such as was exhibited in mystic and theurgic rites.

tions, or at any other of the Sacred Performances, as having been drawn thither through you by the necessities created by the invocations.

Some are of opinion that the soul itself both utters and imagines these things, and that there are similar conditions of it which have been produced from little sparks; others, that there is a certain mingled form of substance produced from our own soul and from the divine in breathing; others, that the soul, through such activities, generates from itself a faculty of Imagination in regard to the future, or else that the emanations from the realm of matter bring dæmons into existence through their inherent forces, especially when the emanations are derived from animals.

These conjectures are put forth for the following statements:

1. That during sleep, when we are not engaged with anything, we sometimes chance to obtain perception of the future.

2. That likewise, an evidence that a condition of the Soul is a principal source of the art of divining is shown by the facts that the senses are held in check, fumes and invocations being employed for the purpose; and that by no means everybody, but only the more artless and young persons, are suitable for the purpose.

3. That likewise, ecstasy or alienation of mind is a chief origin of the divining art; also the mania which occurs in diseases, mental aberration, abstinence from wine, suffusions of the body, fancies set in motion by morbid conditions or equivocal states of mind, such as may occur during abstinence and ecstasy, or apparitions got up by technical magic.*

4. That both the realm of Nature, Art, and the feeling in things of common throughout the universe, as of the parts in one animal, contain foreshadowings of certain things with reference to others. Moreover, there are bodies so constituted as to be a forewarning from some to others. Examples of this kind are manifest by the things done, namely: that they who make the invocations (at the Rites) carry stones and herbs, tie sacred

*Goeteia, or "black magic."

knots and unloose them, open places that are locked, and change the purposes of individuals by whom they are entertained, so that from being paltry they are made worthy. They also who are able to reproduce the mystic figures are not to be held in low esteem. For they watch the course of the heavenly bodies, and tell from the position and relation of one with another whether the oracular announcements of the ruling planet will be false or true, or whether the rites which have been performed will be to no purpose, or will be expressive or arcane, although no god or dæmon is drawn down to them.

There are some, however, who suppose there is likewise, the subject-race of a tricky nature, artful, and assuming all shapes, turning many ways, that personates gods and demons and souls of the dead like actors on the stage; and that through these everything that seems to be good or bad is possible. They are led to form this judgment because these subject-spirits are not able to contribute anything really beneficial as relates to the soul, nor even to perceive such things; but on the other hand, they ill treat, deride, and often impede those who are returning to virtue.

They are likewise full of conceit, and take delight in vapors and sacrifices.

5. Because the begging priest with open mouth attempts in many ways to raise our expectations.*

IV

THE INVOCATIONS AT THE THEURGIC RITES

It perplexes me greatly to form a conception how they who are invoked as superior beings are likewise commanded like

*The *agurtes* or begging priest generally belonged to the worship of Rhea or Kybêlê, the Mother. He is frequently depicted in a most unfavorable light. Apuleius speaks of a company of these emasculate priests in the eighth book of the *Metamorphoses*. They are also described in the *Republic* of Plato: "*Agurtæ* and *Mantics* frequent the houses of the rich and persuade them that they possess a power granted by the gods to expiate, by sacrifices and chants any unjust act that has been committed and that they induce the gods by blandishments and magic rites to help them. They collected money in this way, and they also followed the selling of nostrums and telling of fortunes."



inferiors; also that they require the worshipper to be just, although when entreated, they themselves consent to perform unjust acts. They will not hearken to the person who is invoking them if he is not pure from sexual contamination, yet they themselves do not hesitate to lead chance individuals into unlawful sexual relations.

V

SACRIFICES AND PRAYERS

(I am likewise in doubt in regard to the sacrifices, what utility or power they possess in the world and with the gods, and for what reason they are performed, appropriate for the beings thus honored and advantageously for the persons who present the gifts.*)

The gods also require that the interpreters of the oracles observe strict abstinence from animal substances, in order that they may not be made impure by the fumes from the bodies; yet they themselves are allured most of all by the fumes of the sacrifices of animals.

VI

CONDITIONS FOR SUCCESSFUL RESULTS

It is also required that the Beholder† must be pure from the

*This paragraph is taken from Part V, Chapter I, and is not found in the text of the Letter as we have it. It is quoted there as belonging in this place. In the original Greek text the preceding paragraph appears in unbroken connection with the one which follows, and in dividing them we find it necessary to add a clause, to introduce the subject.

†Greek, *ἐποπτής* an epopt, seer, or beholder; a person admitted to the higher degree of initiation. "The Perfective Rite leads the way as the *muesis* or mystic initiation," says Proklos, "and after that is the *epopteia* or beholding." Theôn describes it as three degrees—"the Purification, Initiation and Beholding of the Divine Vision." Mr. Robert Brown, Jr., explains the last of these very fully. "This is the Autopsia or Personal Inspection, the Crown of Mysteries, the Epopteia or Divine Beholding, and he becomes an Epoptes or Contemplator." (*Great Dionysiak Myth*, VI, 2, 3.)

As the Autoptic Visions are the principal topic in this work, the term "Beholder" is adopted uniformly for several words of the same import.

contact of anything dead, and yet the rites employed to bring the gods hither, many of them, are made effective through dead animals.

What, then, is more preposterous than these things—that a human being, inferior in dignity, should make use of threats, not to a dæmon or soul of some dead person, but to the Sun-King himself, or to the Moon, or some one of the divine ones in the sky, himself uttering falsehood in order that they may be caused to speak the truth? For the declaration that he will assail the sky, that he will reveal to view the Arcana of Isis, that he will expose to public gaze the ineffable symbol in the innermost sanctuary, that he will stop the Baris; that, like Typhon, he will scatter the limbs of Osiris, or do something of a similar character, what is it but an extravagant absurdity, threatening what he neither knows how nor is able to perform? What dejection of spirit does it not produce in those who, like children, destitute of intelligence, are dismayed by groundless fear and terrified by these false alarms?

And yet Chairemon, the Scribe of the Temple, records these things as current discourse among the Egyptian priests.* It is also said that these threats, and others of like tenor, are very violent.

VII

SACRED NAMES AND SYMBOLIC EXPRESSIONS

The Prayers also: What do they mean when they speak of the one coming forth to light from the slime, sitting on the Lotus-blossom, sailing in a boat, changing forms according to

*As the term "Egyptian" is applied only in this work to individuals of sacerdotal rank, the designation of "priest" is added. The Hierogrammateus, or Scribe of the Temple, was a priest of the lower class, and his duty was to keep the records, teach students the religious observances, and take care that they were duly obedient. The prophets were superior to the Scribes. The Temples of Egypt, like those of Babylonia, were seminaries for instruction, and all departments of Science and philosophy were included in their teachings as being Sacred Learning.

the season, and assuming a shape according to the Signs of the Zodiac? For so this is said to be seen at the Autopsias; and they unwittingly attribute to the divinity a peculiar incident of their own imagination. If, however, these expressions are uttered figuratively, and are symbolic representations of his forces, let them tell the interpretation of the symbols. For it is plain that if they denote the condition of the Sun, as in eclipses, they would be seen by every one who looked toward it intently.

Why, also, are terms preferred that are unintelligible, and of those that are unintelligible why are foreign ones preferred instead of those of our own language? For if the one who hears gives attention to the signification it is enough that the concept remains the same, whatever the term may be. For the divinity that is invoked is possibly not Egyptian in race; and if he is Egyptian, he is far from making use of Egyptian speech, or indeed of any human language at all. Either these are all artful contrivances of jugglers, and disguises having their origin in the passive conditions induced about us through being attributed to the divine agency, or we have left unnoticed conceptions of the divine nature that are contrary to what it is.

VIII

THE FIRST CAUSE

I desire you further to declare plainly to me what the Egyptian Theosophers believe the First Cause to be; whether Mind, or above mind; and whether one alone, or subsisting with another or with several others; whether unbodied or embodied, whether the very same as the Creator of the Universe (Demiurgos) or prior to the Creator; also whether they likewise have knowledge respecting Primal Matter;* or of what nature the first bodies were; and whether the Primal Matter was unoriginated, or was generated. For Chairemon and the others hold

*Greek, ὑλή hulé; a term first adopted by Aristotle to signify the objective, negative or passive element upon which the Creative energy operates. Plato named it the "receptacle," as containing the creative energy and making it effective.

that there is not anything else prior to the worlds which we behold. At the beginning of their discourses they adopt the divinities of the Egyptians, but no other gods, except those called Planets, those that make up the Zodiac and such as rise with these, and likewise those divided into decans, those which indicate nativities, and those which are called the Mighty Leaders. The names of these are preserved in the Almanacs, together with their routine of changes, their risings and settings, and their signifying of future events. For these men perceived that the things which were said respecting the Sun-God as the Demiurgos, or Creator of the Universe, and concerning Osiris and Isis, and all the Sacred Legends, may be interpreted as relating to the stars, their phases, occultations, and revolutions in their orbits, or else to the increase and decrease of the Moon, the course of the Sun, the vault of the sky as seen by night or by day, or the river Nile, and, in short, they explain everything as relating to natural objects, and nothing as having reference to incorporeal and living essences.*

More of them likewise attribute to motion of the stars whatever may relate to us. They bind everything, I know not how, in the indissoluble bonds of necessity, which they term Fate, or allotment; and they also connect everything with those gods whom *they* worship in temples and with carved images and other objects, as being the only unbinders of Fate.

IX

NATIVITIES AND GUARDIAN DEMONS

The next thing to be learned relates to the peculiar demon or

*Plutarch comments somewhat severely upon this mode of interpretation. In his treatise *On Isis and Osiris* he remarks that some individuals do not scruple to say that Osiris is the Sun, Isis no other than the Moon, and that Typhon is fire, or drouth, or the Ocean. But he adds in rebuttal: "No one can rationally imagine that these objects can be gods in themselves; for nothing can be a god that is either without soul, or under the power of natural objects." He also remarks that "there is an excellent saying among philosophers, that they who have not learned the true sense of words will also mistake in the things that are meant."

guardian spirit—how the Lord of the House* assigns it, according to what purpose or what quality of emanation or life or power comes from it to us, whether it really exists or does not exist, and whether it is impossible or possible actually to find the Lord of the House. Certainly, if it is possible, then the person has learned the scheme of his nativity; knowing his own guardian demon, is liberated from fate, is truly favored by divinity. Nevertheless, the rules for casting nativities are countless, and beyond comprehension. Moreover, it is impossible for expertness in astral observations to amount to an actual knowing, for there is great disagreement in relation to it, and Chairemon, as well as many others, have spoken against it. Hence the assumption of a Lord of the House (or Lords of the House, if there are more than one) pertaining to a nativity is almost confessed by astrologers themselves to be beyond absolute proving; and yet it is from this assumption, they say, that the ascertaining of the person's own personal demon is possible.

But further, I wish to be informed whether our personal demon presides over some specific one of the regions within us. For it seems to be believed by some persons that there are demons allotted to specific departments of the body—one over the health, one over the figure, and another over the bodily habits, forming a bond of union among them; and that one is placed as superior over all of them in common. And further, they suppose that there is one demon guardian of the body, another of the soul, and another of the superior mind;† also that some demons are good and others bad.

I am in doubt, however, whether our particular demon may not be a special part of the soul; and hence he who has a mind imbued with good sense would be the truly favored one.

*Greek, *οικορροσητορής*: Hebrew, *Baal Zebul*. In astrology a "house" is a twelfth part of the sky as marked out for the purpose of horoscopes. Every sign of the Zodiac thus had a "house," which a planet or planetary genius was considered as occupying, and thence ruling the days and events of the month to which it belonged.

†Compare *First Epistle of Paul to the Thessalonians*, V, 23: "Spirit and soul and body."

I observe, moreover, that there is a twofold worship of the personal demon; also, that some perform it as to two and others as to three, but nevertheless he is invoked by all with a common form of invocation.

X

EUDÆMONIA, OR TRUE SUCCESS

I question, however, whether there may not be some other secret path to true success which is afar from (the Rites of) the gods. I doubt whether it is really necessary to pay any regard to the opinions of individuals in regard to the divine endowment of divination and Theurgy, and whether the Soul does not now and then form grand conceptions. On the contrary, also, there are other methods for obtaining premonitions of what will take place. Perhaps, also, they who exercise the divine art of divining may indeed foresee, and yet they are not really successful: for they may foresee future events and not know how to make use of the foresight properly for themselves. I desire from you, therefore, to show me the path to success and in what the essence of it consists. For among us (philosophers) there is much wrangling, as though good might be derived from human reasonings by comparison of views.

If, however, this part of the inquiry, the intimate association with the superior race is passed over by those who devised it, wisdom will be taught by them to trivial purpose, such as calling the Divine Mind to take part about the finding of a fugitive slave, or a purchase of land, or, if it should so happen, a marriage or a matter of trade. Suppose, however, that this subject of intimate communion with the Superior race is not passed over, and those who are thus in communication tell things that are remarkably true about different matters, but nothing important or trustworthy in relation to the true success—employing themselves diligently with matters that are difficult, but of no use to human beings—then there were neither gods nor good dæmons present, but on the contrary, a demon of that kind called “Vagabond,” or it was all an invention of men or an air-castle of a mortal nature.

(To be continued)

HYLO-IDEALISM

By the publication of the writings of Miss Constance Naden, the principles of Hylo-Idealism were put into understandable form, and consequently an attempt may be made to ascertain its true value. Many persons have found it difficult to make out what this philosophic system intends to teach. Nor are they to blame, as the discovery of the true meaning of Hylo-Idealism is not so easy of accomplishment as its supporters affirm. When a problem has been solved it usually acquires an appearance of simplicity, owing to the fact that in the act of solution the ideas on which this depends have become familiarized to the mind. The repetition of the process followed leads finally to the presentation of the solution itself directly the problem is thought of. This is the position of those who have been able to understand and embrace the system of which the paternity, in modern form, at least, must be ascribed to Dr. Rob. Lewins. Until it has been attained, however, there is some excuse for the inquirers who, like Dr. R. W. Dale (the writer of a biographical sketch of Miss Naden, which appeared in the *Contemporary Review*), Professor Tyndall, and others, are not able to distinguish Hylo-Idealism from Absolute Idealism; even by the light of the statement that "the conceptions of the intellect alone are absolute idealism, the conceptions of the intellect *complemented* are Hylo-Idealism." The editor of the "Further Reliques of Constance Naden," Mr. George M. McCrie, takes Dr. Dale to task for his "perversity," and that we may not fall into a similar error it will be well to quote Miss Naden's own words, to show exactly what were her philosophical opinions.

The profound essay on "Transcendental Psychology" contained in the "Further Reliques" begins with the statement that "the first step toward knowledge is the exclusion from our search of all that we cannot know." The value of this statement depends upon what it is proposed to exclude from the search. We are further told, what will not be denied by any

one, that relation between feelings is possible only when two or more feelings are held together in consciousness. The disputable inference is drawn that if there were no relations between feelings there would be no objects, and consequently no world. Thus the unity of consciousness constitutes the Ego, as distinguished from a "conscious unit," and all our notions and expressions with regard to the Ego are derived from our experience of mental and physical phenomena. Hence, the unity of understanding or the subjective element in experience and the objective element are inseparable, not merely in reality but in idea. Consequently, "feelings, bodies and events are not thinkable as isolated from consciousness." It is granted that "we do think of sensations, bodies and events, as of things that may be detached leaving the Ego intact. We do actually detach them in idea, setting them over against the real self, as though in some way they were not only separable from it, but in some way opposed to it. In other words, we objectify." But the mental fact does not correspond to any fixed or definite distinction. In thinking of its detached sensations the thinking subject is only presenting them to itself as objects, as distinguished from consciousness, feelings and relations of feelings have no thinkable existence.

What, then, is the true significance of the distinction between subject and object? It is a distinction, "not between two units, or between a unit and a manifold, but between two relations, two aspects" of one unit. "We can speak either of the unity of consciousness or of the uniformity of nature, but in so doing we are not speaking of two distinct things, but of one thing, regarded from different points of view. The relation *between* subject and object should properly be called the subjective and objective relation." What is usually spoken of as the self is really only a *relationship* between more or less naturally determined portions of the subjective-objective world, or rather the term connotes several different relations, and is taken to signify now one, now another. Sometimes the self is the body, with its physical pains and pleasures; sometimes it is a synthesis, the higher forms of intellect and emotion, as distinct from the lower instincts and passions, and from the physi-



cal frame. Sometimes it is the individual, as distinct from other individuals, with his interests, as contrasted with theirs." In all these senses self is real, because all involve real relations, but it is erroneous, first, to suppose these relations to exist between real entities, instead of constituting distinct aspects of one entity; and secondly, to confuse the relations one with another, when "the metaphysical self, for instance, is taken as though it were identical with one of the several popular connotations of the term. For the philosopher who deals with the universe as a synthesis, the self or Ego is that same synthesis, including all the various relations of self and not-self which can be set up in thought." Thus, "philosophy must insist, not on the conscious unit, but on the unity of consciousness, which may be otherwise expressed as the uniformity of nature. The complete synthesis, which from one point of view may be called the universe, from another point of view the Ego, is the only real unit, since every object which it includes is found to imply and condition every other object."

These ideas are further developed and applied in a paper on "Cosmic Identity," which is declared to be the primary postulate and the last result of science—"the fundamental truth of philosophy, of science, and of ordinary common sense." For, "unless we can identify the fundamental relations of our experience with the fundamental relations of experience in general, we cannot reason about experience." By *identity* is meant "constancy of relations," and the term has the same significance when applied to the cosmos, as when applied to any separate object. There is, however, one distinction. The relations of a separate object may be classed as internal and external, while as there is only one universe, the Cosmos can have no external relations; they are all internal. Finally, the unity which is expressed in Cosmic Identity, and is realized in and through varying phenomena, "is not a unity of substance or of being, which makes no provision for diversities, and indeed expressly excludes them, but a unity of relations, which at once implies diversities, and renders them intelligible." This requires no Divine *afflatus*; as the *vis insita* of matter, "which etymologically means *in-dwelling*, but practically means *inalienable* en-

ergy, . . . affords a logically sufficient 'cause'; that is, a *rational* reducing apparently anomalous phenomena to a familiar category."

The practical outcome of this Hylo-Idealism, as a system of philosophy, is that the world, so far as we know it, exists only for the human mind, and only in the human mind: "exists in our perceptions and ideas." This conclusion is expressed in other words: "if subject and object be indissolubly One, the simplest unit from which we can start must be the Ego in its entirety; that is, the universe as felt and known." This is declared by Mr. McCrie to be one of the most pregnant dicta in all the literature of abstract thought. Undoubtedly it is so, as it makes every man not merely the centre of the Cosmos, but the very Cosmos itself. However, its value is much diminished by the further statement that "each of the units or objects which makes up the universe is so far a *real* unit that it has a distinctive content of its own, and can be practically isolated in thought by the concentration of attention on this content. Each is both subjective and objective, and is therefore real, not being nullified by the untenable division of transcendental psychology." This "reality" is connected with the constancy of spatial relations, which are said to be necessary and universal, because none of the other conditions under which objects are known can have any influence upon them. The whole universe of space is assumed by our recognition of the form of a flower. Although space is not universal in the sense that all things are in space, yet "things that *are* in space are so unreservedly. The chain of cause and effect, of action and reaction, is unending. The existence of the flower implies the existence of the earth and of the sun, and they imply the solar system and the law of gravitation, which is the relation binding together the worlds of space."

The actual externality of these natural objects which appears here to be allowed is, however, elsewhere disavowed. Miss Naden remarks, when considering the nature of Religion, that cosmic energy "constitutes our sole source of knowledge of the world around us, since without it even extension, which has been universally assumed as the fundamental property of mat-



ter, would be inconceivable. Unless the light waves were able to strike our retina, we could not conceive visible space; and unless outward objects had power to affect our nerves of touch, we could form no conception of tangible space. Our ideas of external existence must be entirely subjective, but assuming, as we are by our mental constitution bound to assume, the objective reality of such existence, our whole knowledge is comprised in the simple statement that it is active, not passive." And since "what we know as the external world is composed of colors, sounds, tastes, touches and odors; and since these can have no existence prior to their birth in the sensory ganglia," we see clearly that every man is "the maker of his own cosmos." Finally, "even the vibrations supposed to impinge on the surface of the body, and the molecular tumult propagated along the nerves, are merely convenient intellectual representations of the unknown. Conditions which, with absence of a sentient being, would not have been even silence, darkness, or emptiness, are taken by the little artists in the cerebral hemispheres and fashioned into a glorious universe of light, sound and solidity, whence are born all the thoughts and all the desires of man."

The summary here given in Miss Naden's own words of her philosophical opinions, notwithstanding the apparent simplicity of the Hylo-Idealistic System, furnishes a sufficient excuse for those who cannot "think themselves into the position of its recipients." If it be possible, its latest advocate, Mr. McCrie, is more extreme than the remarkable woman whose "Reliques" he has edited. He affirms that Hylo-Idealic Monism does *not* pass from cerebral conception to an objective world, "but subjectives the objective by immersion in the subject-self. Each one of us makes his own World, inalienably—a feat impossible vicariously. He is the Relator of a world built of Relations. Without a Relator the whole fabric of Relation instantly fails." The apparent objectivity of the material world is simply an acquired sense, and "its separateness or 'onesidedness' is but an illusion—and near and far quite indifferent."

Notwithstanding these statements, which must be regarded, when true at all, as only half-truths, Mr. McCrie claims that although practically, for each of us, all things are spectral, they

are absolutely real and true; a reality and truth which is of as unsubstantial a character as that of the things themselves. It may be questioned, however, whether the principles laid down by the chief exponent of Hylo-Idealism do not allow of a very different construction. We have seen that Miss Naden admits that certain objects are unreservedly in space, and that from the existence of a flower we must imply the existence of the earth and the sun, the solar system and the law of gravitation. She further affirms that although we can conceive the character of other human beings only in terms of our own feelings, thoughts and motives, yet we are forced to make such an identification. In practical life, "the merest egotist is constantly thinking of his neighbors, and even he cannot break them as ninepins; he has to take their individuality into account, whether he likes it or not. He has to assume that there are general laws to which human nature is subject, and also that there are special individual qualities which may be reckoned upon to some extent."

Let us see to what these statements lead. We are bound to recognize the existence of other human beings, and not only that the same general laws govern the conduct of all men, but that each has certain individual qualities. We are thus compelled to believe in the existence of a large number of external objects, each of which, although related generally to all the others, has a separate existence, and has as much right as any of the others to claim that its existence is the real subjectivity, and that all the rest are objectivities to it. The same mode of reasoning may be applied to other external objects, and in fact to the whole physical universe. There is the less difficulty in doing this, as we are told that "the distinction of 'physical' and 'psychical' is one which can never be made accurate, because, properly speaking, it denotes two points of view rather than two sorts of subject matter." If we are bound to admit the external existence of other men, we can do no less for other animals, and even for other more simple organisms, as man comes within the organic category. Moreover, as the distinction between physical and psychical is not a proper one, we must acknowledge the supernal existence of all objects which we can

prove by experience are not parts of our own organisms. It must be no less admitted that such objects have special qualities, those by which we know them as individuals. It is only by the mode in which the special qualities of our human beings affect us, that is by the sensations we experience through attention to them, or the explanation given of such sensations in our own consciousness, that we can recognize those beings as having such qualities. In like manner, we know all external objects by the way in which they affect us; that is, through the perceptions we have of them and the sensations which attend on such perceptions.

We are justified, however, in proceeding further. Objects are known to us only through their qualities, whether there is or is not any substratum of reality apart from those qualities, the recognition of which, therefore, must give a true knowledge of the objects themselves; just as the recognition of the special qualities of other individuals gives us a true knowledge of such individuals as actually existing externally to ourselves. Miss Naden, indeed, affirms that "the identification of the plant by its constant relations to soil, rain and sunshine, implies the identification of soil, rain and sunshine by constant relations to terrestrial and celestial conditions, and of Earth and Sun by relations of their own to each other, to the planetary mechanism, and to the other orbs of Heaven." It is true that she limits the identification of the flower to its *form*, on the ground that when we attend to shape and size we expressly shut out from our thought all other conditions; and that spatial relations are necessary and universal, "because none of the other conditions under which objects are known can have any influence upon them." Elsewhere, however, she asserts that the external world is composed of colors, sounds, tastes, touches and odors, which do not exist apart from the sensory ganglia. Here no reference is made to the spatial relations of shape or size, which now appear to be the essential qualities of external objects. Hence we are justified in questioning the assertion that, as colors and the other qualities just named in association with it "can have no existence prior to their birth in the sensory ganglia," every man is the maker of his own cosmos. At the utmost

it can be said only, that man bestows certain qualities on the external objects which he otherwise knows to exist as extended in space and as having a certain form and size. And the certainty of their existence under this condition is rendered the more positive by the postulate required by Hylo-Idealism, "that what is valid for one is valid for every human being whom I may chance to address." This validity cannot be limited to mere human experience. It must apply to the physical as well as to the psychical universe, and what is true to one in relation to external objects must be equally true to all human beings. Thus it is not true that every man creates his own cosmos; although all men do not always put exactly the same interpretation on its phenomenal activities. There is but one cosmos, although it may be represented differently, and we are justified in assuming that what is mirrored in the general human consciousness has an actual external existence, and is not a spectral illusion.

But is it absolutely true that the colors, sounds, tastes, touches and odors of which the external world is supposed to be made up or composed do not exist prior to their birth in the sensory ganglia? That the ordinary human mind believes them to exist *in some sense* apart from the organism is evident from various considerations. Such a belief is quite consistent with, if indeed it is not required by the law of constancy of relations. But, further, we are bound by the same law to believe that the external objects to which the mind refers these qualities exist *as they appear to us*. If not, one of the chief supports of the constancy of nature so strongly insisted on by Miss Naden fails. As a fact, extension (which includes form and size) and color are the only *visible* attributes of such objects, but to deny reality to sounds, tastes, resistance (which is the basis of touch) and odors apart from the recipient organism is equivalent to denying the existence of the manifestations of power on which they depend. It is mere quibbling to deny scent to a rose because what we call scent or odor is a series of vibrations in the terminations of certain nerve fibers giving rise to particular sensations. These vibrations depend on the action of minute particles of matter which the rose has the power of throwing off,



and it is the possession of the power of giving rise to the sensation of odor which is meant when the rose is said to have scent. Thus, although this may be said to consist, so far as concerns the human organism, in a series of vibrations, yet so far as the rose is concerned it depends on a special aggregation of atoms of water, the existence of which is the ultimate fact; although the power of exciting a series of vibrations is the work in which the scent makes known its existence.

A similar explanation must be given of the other qualities named. Taste is due to vibrations set up in the nerves supplied to the tongue, but such vibrations depend on the chemical action of substances with which the tongue comes into contact. This chemical action again depends on a special aggregation of atomic matter, which has as real a form, notwithstanding its infinitesimal size, as though it were perfectly visible to the eye. Similarly, color is undoubtedly due primarily to almost countless vibrations of light, without conveyance of which to the eye there would be no visible color; yet it also depends on the molecular formation of the bodies on which the light impinges. If all the vibrations of light were reflected, every object would be "white" in the spectrum sense; while, on the other hand, if none of them were reflected all things would be dark. But, if not reflected, light is absorbed, and the absorption is due to a special or particular structure of the absorbing substance. Hence a difference of color is evidence of a difference of molecular structure, and although the color of an object is that of the reflected and not of the absorbed rays, we are justified in ascribing the reflected color to the object, as it has the power, owing to its special molecular formation, of breaking up the white light and of absorbing a portion of its vibration.

The explanation of resistance (touch) and sound is somewhat different. The former depends on the extension which gives an object its form and size, and yet, in an ultimate analysis, every part of the object will also be found to have actual extension, although not visible to the human eye. Sound itself depends on the extension of the air, the reality and externality of which as possessing certain well ascertained qualities independent of the human organism, it would be folly to deny, al-

though its existence is made known to the ear by sound. Let it be noted, however, that the material base of sound, odor and taste can be made visible to the eye by physical means, and even light itself can be decomposed and made visible as color by means of the prism; and by spectrum analysis the existence of the elements on which color secondarily depends may also become visible. The fact that external nature possesses these secrets, and that she can thus be made by man to disclose them, is evidence that the subject and the object have separate, although closely related existences.

We have in these facts evidence of a real subjectivity in external nature which is not consistent with the principles of Hylo-Idealism; although some of Miss Naden's observations above quoted appear to admit of such an objectivity quite apart from the percipient mind. That she did not give such an explanation to nature is evident, however, from her declaration that the world, so far as we know it, exists only in the human mind, in our perceptions and ideas. Nevertheless, the possession by external objects of extension and resistance, and their manifestation of certain energies or forces, the action of which under proper conditions gives us the consciousness of other qualities, constitutes an external and separate actuality of which we have a real knowledge. I may repeat here what I have said elsewhere in another relation, that "*the thing* we know to exist, and although some of its qualities may be known to us only as states of consciousness, yet these, as conditions of a mind which derives its existence from the totality of being underlying all phenomena, must give, when they have been properly tested and arranged by the judgment, a true knowledge of external realities. The contrary opinion, which is opposed to common sense and experience, is a negative which can never be proved. To a philosopher in his study, or even in the presence of the ordinary phenomena of external nature, all our knowledge may appear to be resolvable into states of consciousness, but not to him who makes use of the qualities of matter or directs the powers of nature for working out some great or useful design. The sculptor or artist cannot give outward form or color to his thought in mere states of consciousness, nor can

the engineer who tunnels under mountains or bridges arms of the sea. The discoveries of science, and their application in the manufacture and formation of economic art, are not consistent with the view that external phenomena are not truly represented in consciousness." Things exist exactly as we see them, and none the less truly so, although the mind, by education, may come to perceive phenomena which at one time it could not recognize. The blue tint of the sky and of the plumage of birds existed for mankind in the infancy of the race, although from the absence of words to express that color in some primitive languages it is thought that primeval man had no perception of it. But it is with the existence of the external object, and not with its superficial qualities, we are chiefly concerned, and the universal testimony of animated nature is that objects as seen by us do actually and substantially exist; and I prefer such testimony to that of any number of philosophers who deny such existence. And this, notwithstanding the fact, which Hylo-Idealists are fond of referring to, of "the inward and backward pointing of the rods and cones of the retina, the essential factors in vision, the modern rationale of the inverted image on the retina." Whatever the explanation of this phenomenon, it cannot get rid of the greater phenomenon of external nature, not as a mere reflection from the human mind, but as possessing an actual and separate existence that is in itself as distinguished from the human mind, although not as distinguished from the Cosmic existence in relation to which alone subject and object are the polar aspects of a common phenomenon.

But how is it possible for such a clear and acute thinker as Miss Naden to deny what appears to be an evident truth? The answer is to be found in the fact that she allowed her imagination to usurp the place of reason and subordinate the Cosmos to the Ego, instead of the reverse. The real source of this curious error is the substitution of the object, as created by the intellect, for the external object perceived through the senses. By successive mental analyses the latter is stripped of all its attributes until it is reduced to a mere series of vibrations. These vibrations are supposed to give rise to other series

of organic vibrations, which, on being conveyed to the brain and recognized as sensations, are subjected to a synthetic process, the concrete form which they then present being regarded as the real object, and although apparently projected outward as a mere subjective image, not at all resembling that which gives rise to the original vibrations. The mental object thus put in the place of the external object, which, as being dissimilar from that which the scientific mind has constructed, is supposed to be non-existent, at least in the form in which it is exhibited to the senses. As a fact, the latter object has as real an existence as the former, a truth which is self-evident when we consider that it is the external object alone which is recognized by ordinary men and by all other animals. The error of the man of science lies in his substituting the creation of his own mind for the creation of nature, instead of superimposing the former on the latter as its intellectual expression. It is the more surprising that this truth is not generally recognized as it was strongly insisted on by one of the most acute thinkers of modern times, George Henry Lewes; who, nevertheless, strongly enforced the doctrine of the identity of subject and object which form the real basis of Hylo-Idealism. He remarks ["Problems," Vol. II, p. 165]: "The ordinary man believes that the objects he sees, touches and tastes do veritably exist, and exist *as* they are seen, touched and tasted. They *have* the qualities he feels in them. The philosopher, dissatisfied with the facts directly given in feeling—though he, no more than the ordinary man, doubts that these qualities *are* felt—endeavors to explain *why* it is that they are so. To explain a fact is to interpret it by its factors; to analyze it into its constituents; which again means to interpret a feeling in terms of feeling. This need for an explanation is exclusively human. No animal explains; he feels, and his action is the direct consequence. But man desires to understand what he feels, in order that he may modify the course of events by rearranging the separate factors. To do this he must take the complex whole to pieces and see of what it is composed." But this taking to pieces has had a serious result. "By cultivating this tendency to look *away* from the given reality in search of its prior conditions or its pre-



sumed factors, men have learned to slight the plain, indubitable facts of Feeling in favor of the obscure and doubtful representations of those facts in Thought; that is to say, replacing perceptions by conceptions, facts by theories and hypotheses, men have come to distrust the Logic of Feeling, even within its own domain, and to rely on the Logic of Signs, even when it contradicts that of Feeling. . . . The original fact given to all is that of an external reality present in Feeling. The fact that a not-self exists, that objects affect us by their presence, and have *qualities* variously felt by us—this, I say, may possibly be explained, interpreted in other terms of Feeling, and classed with other facts, but cannot be ignored or banished without violation of first principles.” Elsewhere Lewes distinguishes between objects as known to animals and children as feelings connected with external signs, and objects viewed by the mind apart from their felt attributes. The latter do not, however, exclude the former, and indeed conceptual formation of the scientific mind, although this professes to regard its concept as an actual creation, embraces the object of intuition on the perception of which its supposed creation depends, and of which it is simply the definition. Hylo-Idealism is the logical result of the error pointed out by Lewes being carried to its extreme limits.

Nevertheless, this system must contain an important element of truth, and it is to be found in the identity of the subject and object which Lewes was the first to develop as a scientific formula. This identification does not dispense with the subject and object as separate entities. In fact, it assumes their separate existence while exhibiting them as standing toward each other in a certain necessary relation. Where the adherents of Hylo-Idealism go astray is in insisting so much on the unity of the Cosmos that the factors which are essential to that unity are so merged into each other that their very nature is lost.*

*Miss Naden says: “It now becomes clear that both in the physical and psychical world, the major premise of all reasoning and the pre-supposition of all knowledge is the unity of the cosmos. We cannot reason except on general principles, we cannot know except by constant relations, which by their very nature cannot be confined to isolated objects, but bind together the entire universe.”

Moreover, the assertions that man is the sole measure of the universe, and that external objects are merely detached sensations, are equivalent to saying that man and the Cosmos are inseparable; and, therefore, that when the earth becomes uninhabitable and the human race consequently ceases to exist, the universe will have lost its *raison d'être*, if, indeed, it does not cease to exist at the same instant. Such, in fact, would be the legitimate conclusion from strict Hylo-Idealistic philosophy, which identifies man with and as the Cosmos.

But surely when we consider that man is a creature of yesterday, and that the earth which he inhabits may be likened to a mere speck of Cosmic dust, such a conclusion reaches the height of presumption. Much more rational would it be to declare that human life is but an illusion, and that the "spectral" reality to which Hylo-Idealists would reduce external nature is rather that of the human race itself. This would not express the truth, however, which is to be found in the fact that man and external nature are the positive and negative aspects of the cosmical Whole.

C. STANILAND WAKE.



THE IMAGING FACULTY OF THE MIND

In the thinking process of the mind every act of intelligent conception culminates in a Mental Image, which embodies, and thereby expresses, the activity of the idea that is involved. In dealing with ideas, therefore, knowledge of the actual processes of mental imagery is of very great value, and the natural operations of the Imaging Faculty of the Mind easily claims attention as a most important subject for study and investigation.

All action in human life on this earth-plane is produced, regulated and controlled by the mind, either in conscious or subconscious operation; and every mental operation in either of these phases of external consciousness proceeds in its course by means of the mental image. The superconscious activity of Spiritual Intelligence, also, can become externalized only through the mediumship of the mental image. No thought can be expressed without the accompanying psychic formation of its own image; and no mind can understand a thought unless it sees this corresponding Image in the psychic realm.

The fact that a *conscious* image exists in the usual operations of the mind is quite commonly recognized; but the further fact that a *subconscious* image, formed in psychic action, also accompanies every important act of the mind is not usually appreciated; still it is a fact that the mind can only operate intelligently through a mental image of its action, formed either consciously or subconsciously, and on either of these planes the laws of operation are the same. The subconscious action is by far the most intricate, and in all cases the facts of subconscious mental imagery are of great importance in determining questions.

Frequently, an act in conscious life is the direct result of the externalizing of a subconscious mental action. This often occurs through the continued subconscious operation of some picture of thought which the mind has previously formed, and which, after conscious thinking about it has ceased, becomes established in the subconscious realm of mental activity and

there continues to reproduce its modes of action. The subconscious action, *per se*, is not consciously recognized in external thinking, and the only evidences of its existence are (a) the external mental operations, which, for lack of evidence, are not often attributed to the right source; and (b) the accompanying physical action, which seldom is recognized as the result of its own direct mental cause.

The fact that the mind can form an image of its thought is, in itself, a matter of wonderment; and, further, that it can see its own image, is equally remarkable. The next fact that calls for attention is that other minds, also, can see this image, which manifestly can have no physical substance and no material lines, proportions or measurement. And here the material reasoner is nonplussed; because the fact of the formation of the image is certainly established, and that it can be seen by the thinker himself is usually admitted, yet there is no material explanation of the mental accomplishment. The attempt to account for this result on the hypothesis of cellular nerve action falls short of the fact, because much of the operative action of mental imagery is far too rapid, intense, intricate, far-reaching and effective to be explained by any of the powers and activities of matter that have yet been discovered. A feature of *inversion* in every change of base with the image, is, however, illustrated in the external action; and if we study this action with the understanding that it is but a reproduction in optics of the more real seeing of the mind itself, we may be better able to comprehend the how and the wherefore of the mental processes involved in the operation.

In optics, we are told that we do not in any instance see the physical object; that would be impossible. It is said that what we do see is an image of the object, reflected on the retina of the eye; and that image is inverted, appearing on the retina upside down. The action of this image seems to be sent back over certain nerves to the brain and nerve centers, where it is again inverted and reproduced in the functional operations of the body.

No object exists in the world without having been thought and fully imaged in mind before even its first earthly appear-



ance; therefore, this process of inversion through the physical operations seems to be a return of the image upon itself, through the various stages of its original materialization. Without the existence of the mental image in the race-mind, and its reproduction in the mind of the individual, the sensuous image would have no power of action in brain and nerves, and the retinal image could not appear. Then the object would remain unrecognized. If this condition prevailed with all the race there could be no material universe, for there never would have been any action that could have produced the object. This shows a close relationship between the mental image and the object, even though there be several grades of imaging action, including as many reversals of the image, between the original mental and the final objective image. In order that the nature of the operative action of a mental image may be comprehended, these reversals must be recognized; and the various changes of base, through the reflecting reversal of the image must be acknowledged before the relation between the two planes of imaging action can be understood.

The mental image itself is a reproduction of a thought; and the thought, again, is a reproduction, through human comprehension, of the active intelligence of an idea. The Idea is a fundamental entity composed of spiritual substance; therefore it must be a LIVING REALITY. We can scarcely comprehend this statement, yet it is the logical conclusion of all research that considers the spiritual to be the basis of reality. The idea contains Principle, which is living and real; and principle is both fundamental and divine, which makes it necessarily active and living. The order of progression, outward, in the comprehension of the intelligent mind seems to be about as follows: Divine Essence—principle—consciousness—idea—thought—mental image—sensuous image—object. One who begins with the material hypothesis must necessarily proceed in the reverse of this line of thought, and his progress should be upward at every step.

At each change of base, here, there comes a reversal of form; due to the fact that all images, of whatever nature, transfer from one base to another through the action of reflection. This

is illustrated by the action of the mirror: The image in the mirror is an inverted reproduction of the object before it; i.e., the rays of light are said to act from the object to the surface of the glass, into and through the glass to its back, which has been rendered opaque and so stops their progress; then to reflect or turn again upon themselves and return to the object from which they originally proceeded. This appears to be the natural action of the physical reflection of light; but the glass itself is, in a measure, an obstructing medium, and the rays which proceed practically direct until the glass is reached, upon entering the glass are somewhat obstructed by the substance of the glass itself, being refracted and distorted by any imperfection there as well as by the opaque surface upon which they must impinge at the back of the glass. They do not enter the atmosphere again in as pure a state as they left it; therefore, the returning action is not perfect and the reflected image is never quite up to the standard of its original. In this manner the image loses some of its force, power, brilliancy, activity and reality every time that it is reflected in order to change its base to another plane further outward. In the formation of the image, when the material plane is reached, the actual reality of these *qualities* has been lost from the comprehension of the beholder, and the "object" appears dead and inert.

When the thinking individual turns his attention to ideas, through the exercise of consciousness, images begin to form with the first comprehension of thought. When the thought is conducted earnestly the thinker is said to "*reflect*" upon his subject. Thought is often spoken of as "reflection," but apparently without comprehension of the meaning of the term or of why it is used. The light of intelligence passes at a glance from the idea to the mind, and again returns upon itself to its source, to render the action whole and real. Accordingly as the thinker has rendered the medium of his thought pure and translucent to receive this messenger of light from the realm of intelligence, will its true reflection act unimpeded and become established as a pure thought-representation of the real idea from which it came. Any imperfection of his thought or materialization of his views and opinions will act as an obstruc-



tion, refracting the seeming rays, dulling the reflection, and so reducing the power of the thought. The more we investigate the subject without materialistic bias the more convincing becomes the evidence that this Imaging process, with its reflections and its reversals, is the natural operation of the mind. Through this understanding we may learn to control our own minds and to help others who may need assistance.

The field of activity here is enormous, and the range and variety of action bring us again face to face with the infinite. The action must be understood and controlled, because there is no other way to know ourselves, to understand others, or to perform acts of real value in life. If we look with a right comprehension of the power of vision, the very truth of it all renders the subject clear. Whatever is, we can know, because our spiritual understanding is a clear spring of living waters, capable of reproducing by "reflection" anything that can shine forth and reach its limpid surface. No Idea can withhold itself from the reflection of light. So let us prepare, in confidence, for this "coming" that cannot withhold itself, and for the manifestation that must take place because the action is natural law in the life of man. The preparation is entirely under the control of each one, and the Imaging Faculty is his instrument for action. By it he exercises power, and in it he develops understanding. Through its just and intelligent use the individual may see, understand, and control for the right, within his being, any law of life, even the most real, divine, or important that can be recognized.

In order that a thought may be forceful it must first be clear; and only right thinking can produce that result. When this fact is understood there will be a better condition of thought and more rapid development of those higher qualities which can come forth only under free and pure response to the better laws of the spiritual nature.

When the individual would think he should be calm in demeanor and quiet in action. The mind will then be clear in comprehension. These qualities of action will enable the thinker to come in contact with *real ideas*, which will reflect naturally in the understanding, and demonstrate power propor-

tionate to the exercise of calmness and confidence. He will then see and understand the real things which represent the living ideas of the universe.

At this stage of the proceeding definite knowledge of the subject will be of the greatest value in judging correctly what is seen and directing the mind's forces aright. Through this knowledge, when acquired, each one may begin to help both himself and others along the road of progress. The closest attention should now be given to every feature of thought-action, and the mind should be so controlled in its thinking faculties that the operator may at will hold his thought focused on one idea, or, if need be, on any one feature of an idea, until he sees clearly just what it is, discovers its powers, uses and character, and thus knows what to do with it. Once grasped in this way, the idea will always be retained and its activities will subconsciously work themselves through all the phases of being, from spiritual principle and essence outward to objective bodily existence. These activities will then express themselves on each plane and in every phase of his own being, in degree corresponding to the nature and substance of the plane on which they become operative—on the spiritual plane in full intelligent activity, and on the physical plane in inverted appearance. The reality of the character of the activities generated by such clear and comprehensive thought will make itself felt on every plane; and although the external gives an inverted representation of the real, yet life will be better; and because of the definite clearness of special thought about the Idea, greater benefits will accrue on all planes.

The imaging faculty of the mind is the mechanism of the Imagination; and this, in turn, is the operative instrument of Intelligence. Whatever the intelligence perceives, the imagination reproduces in thought; and the thinking process is the function of mind which formulates the thought into a mental image. All these faculties and functions operate absolutely together, and any effort at control, or of effective exercise of power at any of the stages of mental action, must have its impulse in the intelligence, which is the source of all mental action, and determines the character of every mental image.

Therefore, we should develop intelligence; exercise all faculties intelligently; be intelligent in dealing with things, and wise in discrimination, always recognizing the spirituality of consciousness; then Intelligence will unfold within as the power which leads to knowledge.

In proportion as you become conscious of the spiritual essence and principle of being, intelligence will shine forth from your consciousness as a light to all the faculties of the mind. The reflection of this light reproduces the intelligent thought in a mental image—a thought-picture of the soul's comprehension of the activities of the idea. Whether this shall be a pure picture, a perfect image, an intelligent thought, a fully conscious realization of the REAL IDEA, depends upon the amount of intelligence consciously or superconsciously realized in the first comprehension of the idea and exercised thereafter in the mental operations. If the beginning be right, the continuation will be of the same order, the only difference being the degree of action involved in each phase of the mental operations.

This makes it imperative that the Intelligence shall be cultivated and developed to the fullest extent, as early as may be possible, in each and every conscious transaction. To this end the truism may be noted that the more the superconsciousness is appealed to in the design, intention and plan, the higher will be the state of consciousness, the keener the intelligence exercised, and the more effective will become every faculty of the mind. The operation on these lines may not seem sufficiently plain in material ways to satisfy sense reasoning, but the final results of its application in life will prove both its power and its efficiency.

The most important means of developing intelligence and all its faculties is exercise—use. No other human faculty gives such munificent returns for willing, energetic application of forces in its development through useful exercise. It is also worthy of note here that to obtain the best results in the development of any faculty or function in life, on any plane of action, a definite purpose for the action should exist in the conscious mind. That purpose should be one of general good and must be free from selfish motive, else the action is tinged

with the darkening influence of self-purpose, and its powers are obstructed and reduced in force.

Intelligence is universal. Consciousness is infinite and absolute. Unless both of these are fully active nothing real can be accomplished. No self-purpose can have any affiliation with either of them. Every vibration of self-will is against the holy activity of these divine faculties and every self-purpose will, in a measure, withhold the comprehension of the mind from their grandly benefic influence on the soul and the mind. Therefore, as a rule for right action, have a well-defined purpose for every act in life; see that its aim is advancement of some sort for the good of others; spend what time you have to give to that subject in selfless energy through application of all your forces to the accomplishing of this purpose, and always have in mind the consciousness of its good influence for all. Then you will find a ready response in intelligence, which under these circumstances almost exercises itself without your own thought-processes. And in this the Imaging Faculty will reproduce for your wonderment pictures so clear, keen and pure that you may be tempted to think they come directly from beings not of this earth. But this holy action is your own, made possible for you now by means of your selfless interest in the whole. It is Infinite Intelligence renewing its purity and truth in the energies of your being.

Think you that the Imaging Faculty cannot reproduce such high and brilliant action? Be assured that it can; and it invariably does so produce it when like conditions are presented as channels through which it may flow. Intelligence is open and free to all. Its presence is a matter of spiritual recognition, while the ability to demonstrate it in the action of life is a matter of use through the union of the powers of the mind with the *qualities* of the source of action—the Intelligence itself. This is externalized for use in life here through the imaging faculty of the mind.

In the investigation of occult forces and the attempt to develop unusual powers a serious stumbling block frequently exists, in the anxiety of the experimenter to “excel others”; and when he makes his vision of reality a matter of mental



exultation at the prospect imagined just ahead that he will soon know something which others do not know, and so be able to pose before the world as a mystic, perhaps, or at the very least as one possessing unusual powers, the supposed near vision operates as a veil and closes the scene just before the culmination of thought is reached. Thus that which is beyond his own mental attitude is never recognized. A wise provision of Intelligence this, for he is not yet fitted for such holy knowledge. His eyes are not yet adjusted to its illumination. His comprehension is all too dull for recognition of its infinite, therefore selfless nature; consequently, experiment as he may, he will never get beyond the demonstration of *personal* characteristics. These may, at times, be so remarkable as to lead him to believe that he operates among spiritual activities, when only the psychic operations of the external mind, operating in mental imagery, are involved.

The yawning chasm of personal spiritualism is just ahead of him now, and only the entire abandonment of self-purpose and purification of the desire that leads to investigation can open the door to the chamber of light and save him from the pit of belief that these phenomena that seem so remarkable are produced for our edification by the "personal" spirits of departed friends—a delusion than which no greater has ever darkened the vision of individual man.

Experimenters who deal with psychic activities through mechanical methods are attempting to deal with impersonal matters and laws in distinctly personal ways; and inevitably they fail. When there are no substantial impersonal motives for action in the experiment the efforts extend so far as the personal mind can go, then only repeat themselves, because after that they can only beat the empty air of their limited psychic realms.

Experiment carried on simply for the purpose of "finding" a spiritual law will never meet with any better result than the demonstration of the simpler of the psychic faculties of the personal mind, because that is the extent of the action involved, and only the personal mind is employed in the investigation.

The spiritual forces never lend themselves or their powers

to the selfish propensities of the personal mind, and their realm remains behind closed doors until the soul-mind knocks in meekness and in love. If the spiritual motive of THE USE OF A FORCE FOR THE GOOD OF THE WHOLE be absent, Intelligence withdraws, and the curtain falls just before the desired power is reached.

And so the personal farce goes on. The lower can never produce or even discover the higher, and if the experimenter would demonstrate spiritual law he must himself become spiritual in design, in purpose, and in the quality of his thought-action. One cannot stand in the valley and correctly view the wide range of the mountains, and no one ever succeeds in operating on any plane of consciousness higher than the level at which he maintains his intelligence and develops his comprehension of principles.

All that the mechanical experimenters have been able to demonstrate was actually proved in healing and uplifting practice before they began to speculate. The same experiments are repeated over and over by every newcomer. No one seems to trust the evidence obtained by his predecessor, and no one seems satisfied that truth has been reached. Experiments with the mind on the same psychic ground, and never reaching any higher position, have been going on for many years; and while some powers of the mind have been demonstrated in terms to suit material reasoners, the still higher laws appear to remain unrecognized. Yet these higher problems have been proved to an absolute certainty by metaphysicians in the true practice of mental healing through helping those in need, regardless of personal desires. This has occurred every day, almost every hour, and in hundreds of instances, to the full extent that the most exacting of experimenters can go, and far ahead of anything that can be reached by personal methods. And the methods pursued metaphysically are readily explained to those who think in ways that make it possible to understand the application of thought to healing purposes.

The reason for this is simple, and strictly in accordance with the real laws of spiritual life, which are always highly moral; *i.e.*, experiments are usually based upon personal power, gauged

by the personal phases of the mind and the psychic senses. They have for their object chiefly the exercise of the mind, and, as a puppet, TO FIND OUT HOW IT OPERATES, rather than especially to produce a good act for the benefit and uplifting of humanity. The moral impulse thus is likely to be absent; and spiritual principle never operates except under the highest moral conditions.

The true Metaphysician never experiments with psychics to see what they will or can do—pulling out the wings of the beautiful bird to see how it is enabled to fly—but his first thought is a purpose to accomplish something useful that needs to be done—a suffering brother, perhaps, to be helped; and he proceeds, by the immediate application of a right thought-influence to *help him*. For the how, what, why, on the *external* plane, he cares not just now. His knowledge of the higher laws makes it clear to him that if the right principle be evolved in the understanding the mental processes and the physical mechanism will take care of themselves and reproduce the natural action of that truth. His purpose is to do good; and he searches out a principle that may contain the necessary power of activity and its accompanying law of action, evolving it in *his spiritual comprehension* for the sole purpose of helping one in need. The principle, then, true to the holy impulse of its divine nature, responds at once and the work is done—sometimes in an incredibly short time, sometimes longer in external demonstration, but the result is always like the state of mind of the operator.

“But,” says the wise Experimenter, “all that is of little value, because you do not know how you do it. You cannot explain the *mechanism* of the operation, in terms and by means demanded by our material reasoners, and in suitable measure for the mind of the world to see; that is what we expect to do.”

Yes, and the effort is a most worthy one; but may it not possibly be as well to be able to fill a gap in time of trouble; to relieve suffering; to save a life; to bring back a wandering mind; to save a soul, perhaps, from the downward path; or to be able to explain a spiritual matter to a densely material mind; to DO SOMETHING, even not knowing *how it was done*;

especially if the act can be repeated at will, as to know all about how the mind, brain, or something tangible, operates in its mechanism, and be able to *describe* things, and things, and things, and not be able to *do* anything whatever when effort is needed? I only ask the question; answer it for yourself, my friend. "By their fruits ye shall know them" was once the rule for judgment.

Spirit *does* that which is lawful. Mind speculates about whether it can be done. Sense denies the whole business, and thereby shows its "superiority." When sense and mind join hands there is always much pretence, but little accomplishment. "Much cry and little wool, as the D—l said when he shaved the pig."

But seriously, this notion that those who prove that they can *do the work* "do not know how they do it," is the most absurd of nonsense. They do it; they repeat the act at will; they teach others how to do the same, and look quietly on while they, also, produce like results. It would seem that such results must rest upon some knowledge.

The development of a consciousness of Spiritual Intelligence in the nature of man opens a multitude of channels of thought in which the Imaging Faculty finds treasure inestimable. Here the trivial experiments of mechanical ways become as nothing, for stronger demonstrations take their place on every application of thought. The higher powers are called into action, and the lower ones are not needed in practice, though they are thoroughly explained by the knowledge of the higher.

The Imaging Faculty operates through certain mechanical laws, and this mechanism is understood; but the results take place through the higher spiritual faculties of the mind, and are always highest and purest, as well as most forceful, when the moral purpose is the clearest. THE PURER THE THOUGHT, THE MORE ACTIVE THE IMAGE, is an invariable law of mental activity.

That which any mind thinks, with right understanding, becomes clear in comprehension, active in consciousness, and forceful in demonstration. In the process of understanding the principles involved in a subject the intelligence is actively employed.

Then all the laws expressive of the principle are evolved in the understanding and reproduced in form by the imaging faculty, where they are seen by the mind through the exercise of the psychic senses. Consequently, if the aim be to understand intelligently the principles underlying the subject in hand, all the rest follows in natural sequence, each grade of intelligent action reproducing itself on the next plane by means of natural laws that are not always recognizable in external consciousness.

We do not need to know, consciously, each degree in subconscious action; and in fact, there are many modes of subconscious action that conscious thought can only obstruct. The conscious attention should be turned to the higher plane, where in super-conscious understanding we may evolve the activities of the principle and recognize its reality with the attendant qualities. The rest will take care of itself without attention better than with it.

Understand ideas aright, and the entire range of faculties, with all their modes and systems of reproducing action, will evolve harmoniously and in order, bringing the degree of understanding forward with them in a train of lawful operations quite surprising in their intricacy and wonderful in their powers for external reproduction. The external world and universe are produced (seemingly created) in this manner, and it all comes forth through the imaging faculty, from intelligence, the operative impulse of understanding, which, in its turn, is the SPIRITUAL CONSCIOUSNESS OF REALITY, the fundamental Whole.

The only right and efficient use of the imaging faculty by the conscious mind comes through the understanding. The higher the degree of development here, the higher the grade of activity all along the line of reproductive action in the moral, mental, psychic, sensuous and physical phases of human life.

The Kingdom of God, then, comes first, even as regards proper control of the physical realm. No greater mistake can be made than to suppose that only external and sensuous attention is required for the control of things which are physical. To lend the mind to lower influences is to understand only illusion, upon which the entire line of reproductive action is

given to pictures of erroneous thought, and Imagination is replaced with imaginative illusion. This is the pit of darkness—the hell of the human soul.

Pure exercise of the imaging faculty through spiritual understanding leads to soul enjoyment of the beautiful things of truth in the eternal heaven of Divine Reality.

LEANDER EDMUND WHIPPLE.

THE NATURAL LIFE

The wise teachers of mankind tell us that when God created us He did not make so many men and women, beasts, birds and fish, but that He gave out, or breathed out, into life or motion, the traits, tendencies and qualities of His own great nature, something as we plant various seeds in the earth. These traits and qualities, implanted as developing possibilities in Nature's garden, which is universal energy and substance, could develop and increase because of the law of activity, motion or growth. In this way, the stir of life began and the potentialities of the very God—Nature itself, started upon their course of evolution, as individual centers.

Looking backward from our present vantage ground of progress, we cannot imagine how this first part of the evolving took place, any more than from this same standpoint of to-day can we imagine what we shall yet reach, or how. But we may realize enough to be able to grasp the idea that, as God breathed out His life, Nature, whose forte seems to be form-making, performed her work accurately and conscientiously, and had ever the proper forms ready to hold these pushing, active qualities, following their tendency to gain in strength and power and consciousness. Thus the formless and the form coöperate always in harmony, neither one deserting the other. Like two sympathetic partners in this business of life, they play into each other's hands, ever seeking to carry out more and more perfectly the design of Love and Law. This partnership shall some day be crowned with a triumphant joy that shall make all the individuals concerned in its processes forget any apparently unpleasant complications attached to the working out of its aim. There is the chance that all may draw a large dividend of happiness sooner or later. What matters a cloud for a time if sunshine come at last?

It brings a feeling of great reverence and of deep gratitude when we come to see that into the universal life the All-Father gave forth His own beautiful and wonderful traits and qualities in order that they might become the possession of a conscious

living being; and that each individual may, at some time, blissfully enjoy such possession, together with the harmonious environment and surroundings which belong to and will manifest about such a nature. As the thought grows upon us we comprehend that God and Nature have combined to give great joy of love and life to each individual whenever that individual has sufficiently awakened to perceive his privilege and to use his faculties and powers in accordance with this sort of life. In order to do this he must let go of many mistaken ideas, especially those which relate to a personal self.

A strong, personal self-idea was the first requisite necessary to preserve both individual and form when they first came together. We see this in the animal that fights for its needs, and even in the plant that will struggle to the last to leaf and blossom, despite cold or drought. In the human, this instinct of self-preservation has reached tremendous proportions on both physical and mental planes. So strongly is the mind of man imbued with this idea that when he is confronted with the proposition "to lose his life that he may save it," he simply can make nothing out of it at all.

Along the line of progress there have been places, or call them conditions of evolution, which demand drastic changes. Through long centuries, perhaps, these places have been slowly worked up to. Then comes the time when marked changes occur quickly. These are the new births, the coming out of one condition into another, the passing from one phase into another. The old story of the Garden of Eden illustrates such a place or change. It pictures the period when the race passed from the instinctive or animal life into a life of greater consciousness, and found itself confronted with problems to be mentally met and grappled with and understood. Adam's fall was really Adam's rise; but it is not difficult to see that he might well have thought it a fall, and all others since; for surely it was not more easy to grasp all that new urge meant than to perceive the meaning of that later and newer urge, contained in the words, "Let him lose his life that he may save it." For two thousand years Adam's descendants have been trying to puzzle this last one out, and have not succeeded very well yet.

When one phase of life has rounded itself out in the consciousness of the race another principle begins its work. After men have eaten of the "Tree of the Knowledge of Good and Evil," i.e., have met the contrasts of human life, its bitterness and its sweetness, its pains and joys, its losses and gains; when, through it, they have learned a great deal about what is worth while and what is not; when their minds are made wise by its conflicts, and their hearts are made tender by its experiences, then they are ready to eat of the Tree of Life—to find out what true life is, and to live it forevermore.

In order to do this they must be willing to give up all that belongs to this life of the mortal which they have lived, with its personal longings and its desires for self, and learn to out-pour, or give, instead of ingather or get. The only way to reach this higher sort of life is through this narrow gate of complete self-denial, of utter loss of this strong personal self as we have always known it. This sort of consciousness has served well so far, but now it is no longer needed for our welfare. We may progress without it. Indeed, we can pass on no further with it. We must recast our ways of thinking and feeling would we enter a higher and a better life.

Jesus tried to make it plain to us how this could be. A change within, he admonished us, a total change of thought and feeling—one which would make us try to give to our fellow-man instead of try to get from him; one which would steep the heart in a tenderness so great that we would feel and do for our brother exactly as for ourselves; one which would make the mind in its thinking so understand another's need that even a thought of him would be a kind and sympathetic one. This plan of life, made absolutely practical within, would assure our being happy souls; for the Kingdom which God meant to be would be understood and felt in our minds and hearts. Made practical without, earth would become a paradise and men's lives beautiful as they were meant to be—for of such kind were the beautiful tendencies implanted in nature in the beginning to take root, grow and develop in individuals and their surroundings.

We see, then, that the race is fast approaching its birth into

the Natural Life, the God-meant Life which the Great Creator gave forth. Passing from the Mineral Kingdom to the Vegetable Kingdom, through the Animal Kingdom and through the Kingdom of Humanity, along comes this wonderful consciousness, expressed in individuals, up to the Kingdom of Heaven, for expression. This last step the race will take though the way be straight and the gate narrow.

Does not this explain perhaps the strain and pain and complications in so many lives to-day? Is not the evolutionary force urging individuals to fall in line with a new order of life, the requirements of which are but little understood, as absolutely essential to progress? If this be so, we may more willingly, and therefore more easily, lend ourselves to this process. Through understanding we may coöperate with God and Nature; and by schooling ourselves to gentleness, friendliness and loving kindness, instead of indulging in self-seeking of any sort, aid and hasten the coming of the aim intended, and pass quickly into a larger life, here and now. By ceasing to want, by ceasing to resist, by ceasing to fear, and to strive for self, and to struggle to get; by endeavoring to give forth goodwill and kindness from hearts warm with love; by replacing all sordid motives of life with the motives of a fearless honesty, yes, even a fearless generosity to our fellow-man, we shall pass triumphantly through this place and time of vital change and find ourselves in a new world; for the end of the old has come.

From the Garden of Eden to the Mount of Transfiguration humanity moves slowly on. Some discern the light and glory of the Mount, and, shoulder to shoulder, that band speeds gladly on, calling to the brothers, "Be of good cheer. The goal is in sight, the race is nearly run. Give up self-seeking in large ways and small; give up the lesser life of getting for the larger life of giving. In all departments of life—in state, in business, in society and in family—reverse your impulse of activity and let it be one of giving instead of getting. For outpouring was the impulse of the primal source; and only that same impulse, active in each child of the Father, can give and bring forth the beauties of the Natural Life"—perfect health, harmony, joy.

BARNETTA BROWN.

THE TRUE PURPOSE OF RELIGIOUS ART

From Galilee and Jerusalem, Art has drawn its inspiration and given to the world the portrayal of the personality of Christ, in order to place Him vividly before the world, thus binding it to Him almost insensibly by the strongest and subtlest force that religious Art can bring to bear upon the souls of men.

It has been the exaltation of Divine inspiration that has brought the masters of religious painting into such close sympathy with their subject as to present the Savior in the aspect of an exalted humanity.

Religious Art without this inspiration touches the mood of exaltation, appeals to the soul's imagination of unknown glories beyond finite comprehension, and fills us with a dread awe, *but* lifts Christ so high above us and our mortal comprehension that we forget that He, also, was of the flesh, and walked among His people; that He, also, was of man, having, as man, felt the bitterness of human life and of death, and that because of this He can, as God, the better sympathize with us.

The mistake of the modern painter is that he cares too little about the consistent combination of the realistic details of tradition with the artistic and religious enthusiasm; that he fails to bring to his labor of love not only the broader experience that the old masters lacked, but the spiritual glow of religious fervor that made them dreamers among men and gave to their work its symbolic quality, and so rendered the expression of the wondrous actualities of the Christian faith possible to them.

The purpose of religious art should be to bring the presence of Divinity as an ever-living, ever-present force to the world, so that it may appeal to the consciousness of each individual soul.

The spirit of the modern age leaves the impress of the practical, and the potency of modernism upon the hearts and minds of men; and while it may, in certain ways, broaden the intellect and make masterful the realistic criticism of the age, it detracts from the artistic soul much of that intuitive worship and ren-

ders less broad the spiritual comprehension that is not born of the contact with the world.

The paintings portraying the infancy of Christ do not appeal so forcefully to the spiritual emotions of mankind as those which illustrate the object of His divine mission upon earth.

It is not the incomprehensible idea of Divinity alone that moves the souls of men; it is the idea of sacrifice. It is what Christian art has set before us embodying the doctrine of the sacrificial spirit, and typifying that religion which comes to us rich in its promises of a Kingdom in which there shall be no more death, neither sorrow nor crying, and that brings with it the lessons of existent truth emphasizing the necessity for present affliction to be patiently endured; it teaches us that good is the final goal of all, and places before our understanding the practical, illustrative interpretation of the doctrine of the Resurrection.

The great mystery of the Divine Sacrifice is founded upon the truths of benevolent energy, that spiritualizing principle that underlies heroic existence and faith.

"The Lord hath laid on Him the iniquity of us all" appeals in its true significance to him only who understands his own frame, that it is but dust, and who is aware of the frailty of his own heart; but who, at the same time, recognizes the force of the responsibility laid upon him by that benign benevolence that has rendered the salvation of the children of men possible, but possible only through their spiritual power over self.

The true glory of this life and the unspeakable gift of the Life eternal is not bought without price. Those paintings of the Agony in dark Gethsemane, and of the death on the Cross, are immutable lessons to every one of us, and lessons by which each one of us cannot help but be so strengthened that by that spiritualizing power over self through Him, though we fall an hundred times, yet we may rise again and ultimately prove the triumph of mind over matter, and the soul over the flesh.

The truths that religious art also teaches are that for all human pain and loss, care and suffering, there is one thought to sustain the heart, and that is the thought of the Resurrection. It is this thought that lightens the gloom that falls about

Calvary and bathes the rude and awful Cross in the radiance of unspeakable glory.

The influence of all art should be uplifting. The generally accepted significance of the word realism as applied to art and literature to-day seems to be in certain ways synonymous with unspiritualization.

One accustomed to forming hasty but unprejudiced opinions might understand the intention of the poet, the artist, the fictionist, the essayist, to be to portray the human nature of these latter-day times as in direct opposition to those laws whose dictates are the utterances of purity, of truthfulness, of sincerity and of godliness.

Why should this be so? We turn to Nature, and we find her the source of all that is true and beautiful.

We have but to touch our lips, athirst for knowledge and inspiration, to the chalice she offers, to become forever afterward imbued with that exaltation that uplifts the mind from the dead level of materialism to the realms of spiritualization. This is the lesson that all art should teach: to look to Nature, not as man in his carnal moods interprets her, but as she is, akin to her Creator, the source of all perfected beauty, goodness and truth; that from her instruction we may be satisfied, remembering that from the sins of our own hearts should be born compassion for the weaknesses of others, and that from charity come the fruits of repentance; that out of the toil and the turmoil, the sorrow and travail of this life shall come the balm of rest hereafter, and the benediction of the fullness of Peace.

FRANCIS XAVIER HIGGINS-GLENERNE.

LIFE INDESTRUCTIBLE

It may be the writer's lack of conceptive ability, or the ambiguity of parts of speech, that makes it impossible to fully comprehend Helen Wilde Alexander's article entitled "Death, Joy of the World," which appeared in the February, 1909, issue of *The Metaphysical Magazine*. While with a few of the statements all must in some way agree, others appeal to me as being absolutely contradictory and misleading.

The author states that "Death is the joy of the world because it is the magic door to renewed life and the perfected activities of actual Being." What have we in this statement? Nothing but a bold assertion, but one which we all, intelligent or ignorant from a human standpoint, trust is a truth; but it has absolutely got to be admitted that we do not know that such is the case. "Death" is but a figure of speech; it conveys nothing to our mind excepting inanimation. How can it be termed a Joy? Joy is usually something desired. Who will say that he desires Death? Even Christ, reputed by Christians to be a God-head, according to Apostolic writings, sought to avoid crucifixion, or Death. One need not allow the imagination to run very far to realize the catastrophe that would be the outcome were Death instilled in people's minds as being a Joy. Better the statement: Life, Joy of the World. It is more animating, and gives greater promise; it at least gives hope of a conceivable future. Its principles are open to investigation, and it is capable, through its expressions, of comparison as to quality, etc. Death must ever remain a mystery, being without virtue of comparative degree. Can there be Joy in the contemplation of such a mysterious state? 'Tis a brave man, a very brave man, who, with thought, or action of the senses, can look forward to it with pleasure. 'Tis folly to fear it, for fear only hastens what no being can avoid, hastens it in the sense that it comes too quick.

"That a man has great knowledge and wide experience is no proof of his knowledge of a God." This statement hinges

on the words "proof" and "knowledge," and is very abstract. Knowledge is the outcome of experience, and experience can only be gained by imitation, observation and education. One is now led to ask: What is the quality of this great knowledge, and what is the standard of judgment by which a man who has previously been adjudged as one of "great Knowledge and wide experience" can be proved to be lacking in "knowledge" of God? Why were his one or several degrees conferred upon him? Who conferred them? Is it not more inviting and nearer the Truth (God) to say that a man who has great experience, moral experience, proves in this fact his knowledge of a God (Law)? It seems to me that this is the nearest we can get to proof. My contact with intellectual men, personally and otherwise, leads me to believe that they are all striving for "proof" of the existence of a Supreme Being. Some of the less strenuous denounce the existence of such a Deity and begin "barking" that thought to the people. Is this proof of their ignorance of a God, or proof of wrong thinking, or is it proof of anything but a personal conviction? It strikes me as being the last.

Ex-Gov. D. H. Chamberlain knew not, exactly, why he wrote his dissertation; neither does the author I am commenting upon KNOW why she wrote hers. No one KNOWS exactly why they do anything, and it is a wise man who appreciates the near truth of this remark. Usually, one can give a sane reason for doing something, and mine, for this writing, is to conflict (bloodless, of course); for in conflicting opinions there is always hope of enlightenment, and by enlightenment we no doubt approach Truth.

What can any writer mean by saying that "the world has lost much for the sake of consistency"? Why the World is God's; it is a part of the Universe. Would you have us believe that God, or any part of Him or His province, is inconsistent, or that anything is gained by living on an inconsistent dogma? We have, rather, lost much by our inconsistency, want of stability and compatibility. All efforts toward a consistent dogma can be counted as advancement toward that desired goal which men generally are striving to attain—Truth. Lose anything for the sake of consistency!—you might as well say that a man

is foolish to be honest, if only with himself. If you would have me believe that anything is lost by consistent moral philosophy, it is my hearty desire "to become lost or entangled in untried paths," for my belief in God's Consistency assures me that I cannot be lost. It is the weight of ignorance and lack of desire for enlightenment that gives to consistency the appearance of causing a loss to the world, rather than consistency itself. Is not that consistent?

Were a person born minus one or more of the senses with which man is usually endowed, is that person one or more fifths nearer "purity of heart" than the person having the use of all five senses, and who is thereby subjected to greater diversion and temptation? Miss Alexander states that to be "pure in heart—soul—means absolute stillness of the five physical senses and knowing there is but one Power, one Love, one source of Purity." Can you possibly picture what a man born deaf, dumb and blind would think regarding this Source? These senses, I presume, might be considered "absolutely still." He could think nothing but what had been conveyed to him by his active senses. Anything further is beyond conveyance to him, is beyond his comprehension. (This same thought might be used upon Atheists to convince them of the possibility of something beyond.) "Stillness" is a word of wide range, a word misplaced when speaking of the senses. Stillness of them conveys nothing to me excepting sleep, or elimination of thought. It is quite possible that the author intended to convey "tranquility of the senses"; stillness is inactivity, and inactivity narrows the possibility of thought.

I will desist from further detailed comment upon the article under my scrutiny and direct a few interrogations to my friend and fellow-creature—the author—as well as all others who will imbibe. Why has God, preached and generally accepted by men as incomprehensible, omnipresent, omnipotent, and omniscient, revealed or given to some men the power to understand Him through inspiration, or some other medium of indefinite quality, and seemingly withheld it from others who are sincerely desirous of appreciating Him, if He is at the same time ALL JUST? Would a just man, even from a human standpoint, act

in this manner? No, emphatically no; he wouldn't endow a few with a sixth sense of Understanding and leave a multitude to perish for want of it. God's fundamental laws of justice are evident in Nature, which is open to the investigation and understanding of all, would they but seek. "Seek and ye shall find," etc., said Christ. Seek and you will find what? Why God (Law), of course. What else can be found? Some will say one thing and some another, and all will admit that what they have found is Unknown, but each who seeks diligently will find a little more than has previously been discovered, thereby sometimes uncovering error, but always coming nearer to Truth.

Life, figuratively speaking, is the direct opposite of Death. If it can be satisfactorily reasoned out that death is simply an inanimating of the body, we have yet to consider the senses. In the paragraph which deals directly with the senses I endeavored to bring out, superficially, their potency and at the same time present the possibility of something greater in the way of Life. Life seems to be bounded by our senses. Do these ever disappear entirely? Is anything existent without them? Yes! What? Not death (inactivity); why, it seems to me that there cannot possibly be anything but a broader life, a life everlasting, indestructible; for if it is pleasing in ignorance, who can appreciate its interest with Understanding? Death is figurative; Life, in itself, must ever be active; it always has been, and must therefore ever be—*indestructible*. Live always with a desire for more Life. Never picture "death" as a joy. It narrows your mind; stagnates progression; binds you to a consideration of self only. It brought out the saying that "self-preservation is the first law of Nature" (God), which people grab at as a drowning man would a straw. Remember that there is always Life, that that Life has a comparative degree, and strive to elevate it, and some day the superlative of it will come and you will be prepared to appreciate it.

H. S. BELLOWES.

This is the first condition of a living morality as well as of vital religion, that the soul shall find a true centre out from and above itself, round which it shall revolve.

—J. C. Sharp.

WAR IN HEAVEN

Bible history declares that there "was war in Heaven." Chronologically stated, the occurrence took place before the days of Adam and Eve. All history is built on antecedent events, else it would not be history. It is a record of the past. Tradition is the thread upon which historical facts are strung, and the necklace so constituted becomes an heirloom, stronger, more impressive and more enduring than history itself, to be transmitted orally from generation to generation while the human race continues; so that the germ of truth will hold indefinitely long after the formative incidents have been lost sight of or perverted out of all original semblance.

But where is this allegorical Heaven, indicated in the Scriptures as the Kingdom of Good (or of God?) and the abiding place of the Holy Spirit? Obviously, it lies within human jurisdiction, else it would not come within the race history. Logically, then, we must assume that this prehistoric war in which the Archangel Michael and Satan were arrayed against each other in deadly conflict, took place somewhere on earth, in remotest times, and was occasioned by the intrusion of the Spirit of Evil into the realm of harmony and good-will. The contention was desperate, but eventually righteousness prevailed and Satan was cast out. This was the initial struggle between good and evil. Warned by lessons of experience and through crucial discipline, mankind applied itself thereafter to ways of righteousness, and a long, undefined period of peace, plenty and good-will supervened, until finally the spirit of evil broke out again, starting in one of the choice agricultural regions of earth, called Eden, in the guise of a Serpent. There, once more, the knowledge of good and evil was unfolded to the innocent and pure in most seductive forms, gradually gaining the ascendancy until it finally culminated in such great wickedness in Noah's time that the greater part of mankind was destroyed by earthquake, flood, fire, famine, war, and cataclysm, and the remnants were scattered over the antipodal regions of the earth, to begin anew in the good old way. Another millennium ensued which is of

historical record, only to be followed by another relapse, whose lines are but a repetition of avarice, licentiousness, cruelty and bloodshed, until finally, at the beginning of the Christian era, a notable reclamation took place under the lead of the Messiah Christ, and the world began to be hopefully converted. Nevertheless, this inspired teacher predicted another period of Satanic predominance like those which had preceded, after which the Spirit of Evil would be bound for one thousand years, and mankind be once more granted an extended period of probation. This coming millennium, a voice from Zion's Watch Tower of Adventists declares, is close at hand, and the date of 1915 is named, though not with the positive assurance of the quondam Millerites of 1844. The latter-day prophets simply say that this is the indication, as they interpret the Scriptures.

Reading between the lines as above written, it becomes obvious that there has been continuous warfare between good and evil from the beginning of recorded time, and that wrongdoing begets its inevitable penalty sooner or later. This conviction is altogether independent of religious dogma. It is pure metaphysics. In effect, the struggle is between degeneration and progress, physical and spiritual, with a perceptible gain in favor of betterment from epoch to epoch; and so long as the atmosphere which begirts the Kingdom of Heaven continues vitiated, it will breed disease, and mankind will go to the bad. To purge the air the effort must be continuous, though it would seem that millennial respites are recurrent.

CHARLES HALLOCK.

Men are tattooed with their special beliefs like so many South Sea Islanders; but a real human heart, with divine love in it, beats with the same glow under all the patterns of all earth's thousand tribes.

—O. W. Holmes.

Objects close to the eye shut out much larger objects on the horizon; and splendors born only of the earth eclipse the stars. So a man sometimes covers up the entire disc of eternity with a dollar, and quenches transcendent glories with a little shining dust.

—Chapin.

UNIVERSAL PEACE

Nations of Earth arise! 'Tis morning's hour.
Awake from out thy long and troubled sleep
Into the light of Infinite Love and Power,
That hold thee as the waters of the deep.

Too long upon life's low, discordant plane
Has higher Consciousness unwakened slept.
Too long the night of carnage's cruel reign
While sor-row-ing suf-fer-ing souls have wept.

Have not some branches of the human tree
Yet reached the clearer heights that shine above?
Have not some glimpsed a happier destiny
And breathed the atmosphere of peace and love?

As the sweet petals of earth's fairest flower
Unfold their hidden beauty to the light,
Express unto the Universal Power
Life's grander virtues than a brutal might.

Look upward to the fairer realms beyond,
Where life's high purpose is more clearly seen,
Where its best efforts to God's love respond
With love for brother though of humbler mien.

Move faster on O Progress, in thy flight
From scenes of strife where passions blind hold sway,
Out of the darkness of mad conflict's night
Into the dawning of a better day.

M. F. BROOKS, D.D.S.

THE GREAT CURRENT OF LIFE

Permeating, interpenetrating all the universe, all we see and all we do not see, is the great life-giving current of divine life, which is love. In this current and of this current we live, move, and have our being. It is the force which holds the stars in their places, the atoms of rock and mountain together, which enables tree, shrub and flower to grow and animals to live and move about.

As man has come to know and use the great currents of heat, light and electricity, which are only parts of the life or love current, so he is beginning to know and use the whole current. By its use he shall presently know himself divine, "created in the image and likeness of God," who put all *things* under his feet. Deep within each human soul, no matter how outwardly diseased, deformed, and bound to the limitations of sense and sin, is a spark of divine life of which we are most of us unconscious. When man awakes to the knowledge that within himself is divine life, which he can put consciously, as it is now unconsciously, in touch with the great current of divine life or love, which alone is and which we call God, it will enable him to cast aside the fetters of sense which apparently bind him so fast, and realize his privilege as a child of God.

Jesus, "the first fruits of them that slept," demonstrated his sonship to His Father by mastery over life and death, absolutely above all law, for He knew that in Himself is all law, knew that He is of the great current of divine love. He lived in the body of a human being without any of the sense limitations; He ate, or abstained from eating, as he saw fit; called to his use such supply of food, clothes and money as He wished; used the art of appearing and disappearing as He chose; walked on the water; turned the life current into the bodies and minds of those bound with disease or evil, with instant results; called to Him whom He would to do His work, and allowed His body to be tortured and killed, enduring without hurt pain, disgrace and death, leaving His body and entering it again, and after-

ward ascending to His father, having overcome every condition of limitation, of earth. For what is overcoming, but living through conditions, enduring them to the utmost, secure in the knowledge that they are not, since they are not God, and secure in the knowledge that they have absolutely no power to touch in the faintest degree that which is of God?

So shall each of us "through lives and hells" grope our way blindly, till we, even as Jesus, the Christ, and in His name, come to know our oneness with the great God of Love, our Father as His; and knowing it, as He did, rise above earth, which is limitation, to Heaven, which is freedom, which is our home.

MARY FRY.

TWO ROADS

We fight Life's battles alone, dear Lee,
Each in a different way;
Whatever it means to you and me,
The end will tell some day.

Together we stand at two cross-roads;
Each must choose and seek
Whether the Good or Evil bodes,
Or Hope be strong or weak.

One road with matter, flesh and self,
And present joy rings;
A witching, smiling, loving elf
Along its pathway sings.

Its end, alas! a heap of mold,
Where chill, damp vapors blow;
The elf, distraught, dies of the cold,
The glowworms cease to glow.

One road with rectitude and faith,
Forbidding and forlorn,
One treads in silence, like a wraith
On cheerless journey gone.

Its end a vast and smiling sea,
Sunlit and fresh and fair;
It welcomes tired souls like me
Infinity to share.

SYDNEY DREW.

MEDITATIONS IN THE KITCHEN

The flames dancing over the coals in my range are sunbeams, caught and held prisoners for ages and ages by giant fern-trees, rejoicing now that the fire spirit has set them free. A vision of those vast, fantastic forests, their tremendous fall to destruction that was but preservation, flashes on my mental eye.

Over the fire are vegetables, heaving as tiny puffs of steam force their way upward—it is the miniature of a “paint-pot” in the Yellowstone.

What knowledge of chemistry transmuted black soil to the deep pink of these tomatoes? Tell me how the lettuce learned to curl and flute her fragile leaves so gracefully.

It is with reverent fingers that I scatter on them nutmeats. Locked in the innermost of each lies the intelligence, the skill, the might, to build itself a magnificent body—roots powerful to grasp a foothold, cunning to seek, absorb and transform into vegetable nourishment mineral substances awaiting them within the earth; a mighty truth to hold aloft its strong arms, bearing their miracle of leaf and flower and fruit. Yet not with knife and microscope and utmost searching shall I discover in nut or in seed or egg that which baffles search, eludes the searcher—life.

Then I arrange the dining-table. I note the brown of the wheat loaf, butter like a daffodil, amber honey. (Who told the frugal bee that the hexagonal cell is the most economical of space and time and material?)

Through the glass jug gleams a soft cream tint; rich amber, wine color and black are blended in a mound of humble beans; pink and green shine in the salad bowl. Heaped in the center

are straw-colored bananas; their dusky, coppery cousins, plantains; glowing oranges have cleverly wrapped a waterproof, woolly blanket around their tender seed-babies; apples that mastered geometry to place their seeds aright and with daring fingers used the alchemy of the sun to deck their coats with flashing crimson and gold; blue and red grapes, wise to grow according to the laws of proportion and balance and grace of form; and plums, unmindful of their ancient lineage, veiling with filmy down the royal purple of their robes.

I fill the glasses with water, that, colorless, sparkles with all colors. Beside each plate I lay violets, that breathe out their pure souls to uplift man, and my heart thrills with the thought:

How beautiful must be the soul of Nature, when these, her slight works, are so exquisite in form, so marvelous in adaptability, so lovely in color—so *beautiful!*

MAY STEDMAN HARPEL.

If you desire to enjoy my light you must supply oil to my lamp.

If you don't do better to-day you'll do worse to-morrow.

If you don't touch the rope you won't ring the bell.

Do not stir the fire with a sword.

If virtue keep court within, honor will attend without.

If the doctor cures, the sun sees it; if he kills, the earth hides it.

If one door shuts, another will open.

Every time you forgive a man you weaken him and strengthen yourself.

The hand that gives, gathers.

—*Proverb.*

The regeneration of society is the regeneration of the individual by education.

—*Laboulaye.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

DELAYS, PURPOSES AND PLANS

Owing to various temporarily uncontrollable circumstances the issuing of *The Metaphysical Magazine* since the March number has been delayed.

An unusual dearth of original material suitable for our purpose; an overworked editorial department; the working out of some new plans for further improvement of the magazine, and adding to its working powers, together with delays in the printing office that had already put the issue a month behind time, were among the difficulties encountered.

These have now been overcome, in a large measure, and we hand you the October number to begin again the monthly issue on time. The numbers passed will be made good to subscribers by extending all subscriptions to cover the time lost by the delay.

We have room at the present time for substantial essays and sound writings upon the various subjects relating to philosophy, science, metaphysics, and occult matters in general, and their right adaptation to daily life and health. Astronomy, Astrology, Psychic Research, and Experiences in any of the lines of advanced thinking, when carefully considered and correctly written, are well adapted to the purpose of *The Metaphysical Magazine*. We are open to the intelligent voice of the world in these and kindred matters, and we trust that those of our readers who possess the right understanding of such subjects, and the ability to express it, will contribute material to help along the good work which we are constantly making every effort to keep at its highest mark. This magazine is the right

medium for those who write upon these subjects, but being ahead of the general thinker in such knowledge and experience, can usually find no avenue of expression in dignified publications, because the line of thinking involved is not yet fully appreciated as the voice of wisdom.

We are determined that this magazine, as it always has done, shall continue to stand at the head, and lead in all matters of true advance in thought and understanding.

The constant aim is to have its suggestions right, pure and helpful in life, and its teachings always reliable, in so far as the present state of development of knowledge and understanding of these matters shall render possible, and to advance ourselves, in keeping with real progress as it may evolve in any part of the world.

There is no subject in the life of man that does not have a metaphysical side; and as that side is always the higher, finer, and more enduring, therefore the most important to know and be able to control, and withal the least understood by the world in general, we are in the field for the especial purpose of keeping prominent these phases and aspects of the deeper thinking for the benefit of those who are ready for the purer influence. To this endeavor we sacrifice some points of exterior influence, and avoid such speculation as does not show sufficient evidence of reality in its formation to be reliable in its teachings, while allowing every reasonable ground for growth and development in lines not yet fully understood by any one.

Always onward toward the goal of true understanding is our motto in this work, and our permanent rule of procedure in all things.

The Metaphysical Magazine will always adhere to these principles and follow this purpose, while presenting facts and expressions of truth that shall endure; and we ask sound thinkers everywhere to coöperate with us, both in the making and in the circulating of this periodical among those who have come to want such a helpful and instructive medium. Send us your helpful writings, and pass along the teachings to those whom we can never reach except through your thoughtful introduction and favorable comment.

We fully intend that henceforth *The Metaphysical Magazine* shall be better than ever. That will be a natural outcome, for we are dealing with a progressive and limitless subject.

THE "MYSTERIES" EXPLAINED

It is with great pleasure that we announce to our readers, and present in this number, the opening article of a series comprising a rare work, translated from the original Greek text by the late Dr. Alexander Wilder especially for *The Metaphysical Magazine*. It is one of the most important, we are convinced, that has ever been presented in print. This is the great treatise on "The Mysteries of the Egyptians," by Iamblichos, the Greek philosopher, explaining the philosophy which the "Mysteries" illustrate.

Emperor Julian esteemed this treatise as one of the grandest works ever written. Dr. Wilder himself greatly admired it, and was especially anxious to see it in print while he lived; but he passed to his higher estate before it could be accomplished. Dr. Wilder was a profound scholar, as familiar with the Greek as with the English language, and that is saying a great deal. He scarcely had an equal in either accomplishment. In making this translation, therefore, he knew every word with which he was dealing, and he greatly enjoyed the work. He considered it his masterpiece in this line of literary endeavor, although he had translated the entire Bible into six languages, and could as easily have done it into six others.

The present work is a complete translation, with copious annotations explaining obscure passages in such ways as to make all clear and easy for any diligent thinker to understand. The teaching throughout is of a very high order, and exceedingly valuable for those who wish to think, and understand the deep things of life and so approach, at least, the wisdom of the ages.

Scarcely another such treatise as this exists in public print and available for the general reader to-day; and it is quite impossible for such to be brought forward in a more thorough, readable and comprehensible form. In these respects, as well

as in its own subject matter, this great production is without a peer, and incomparable. Its value, therefore, cannot well be estimated.

The main subject is preceded by a letter from Porphyry, the philosopher, to Anebo, the Egyptian mystic, and contains the reply to Anebo by Abammon, the Teacher. All of this is exceedingly interesting and instructive. The "Letter" appears in the present number.

The work contains between three and four hundred pages, all of which we intend to present to our readers through the pages of *The Metaphysical Magazine*. We believe the effort will be appreciated.

VALUE TO SUBSCRIBERS

If we duly consider the qualities of the work on the "Egyptian Mysteries," set forth in the preceding editorial notice, it will be easy to see that, by any reasonable valuation of printed literature, that series of articles alone will be worth more than the full subscription price of *The Metaphysical Magazine*. This fact, in itself, should add thousands of subscriptions to the list, because no intelligent individual can possibly afford to miss this literary treat, now that it has been made available; and the work cannot be secured in any other way. It carries full original copyright by the publishers.

There will also appear in this magazine frequent papers by Mr. Whipple on the themes which occupy his especial attention, and which are always highly appreciated as carrying conviction that the writer possesses knowledge of the subjects discussed. Also contributions by some of the best thinkers in liberal lines, on the many subjects of active thought that are engaging the attention of intelligent students of reality in this remarkable age of advancement. We are in touch with the thinkers, and these are becoming aware that *The Metaphysical Magazine* is the only substantial, dignified and reliable medium of communication for these liberal subjects that exists between the pen and the public ear. These other features, themselves independent of the series mentioned, will again easily cover the value of the annual subscription to any intelligent reader.

The people should have this grand work on "The Mysteries," and be able to profit by it. It is entirely safe to estimate that one hundred thousand persons in the United States alone would be glad to buy it at any price if aware of its existence. The problem is how to reach the interested ones among the millions of our population. In this the aid of others, each in a limited community, is most important. Each one of our readers can do something, in some way, and perhaps persuade another to do as much, and the arithmetical progression of the co-operative action will soon so multiply the links as to bring the two ends of the chain together.

In various ways this can be done.

1. If not a subscriber, become one *now*.
2. Subscribe for a friend, two friends, or as many as you would like to help. Five subscriptions may be entered *this month* for ten dollars. Ten for twenty dollars, and an extra subscription to the one who forms the club. Twenty per cent. is allowed to agents.
3. Tell those of your friends who are interested of the good work and qualities of our periodical, and ask them to subscribe, to get the series on the Mysteries, if not for the other literature.
4. Ask your newsdealer or bookseller to keep it on sale, so you can send your friends to him to buy. He can always get it by ordering from his agency, or the publishers will supply him on a "returnable" basis.
5. Send lists of the names and addresses, plainly written, of persons known to be interested in progress or in mental affairs, and the publishers will forward circulars or sample copies.
6. Get your library to subscribe.
7. We shall be thankful for any suggestions made by subscribers.

We want a large number of cash subscriptions at once, to help in executing important plans now under way for extending the work and usefulness of *The Metaphysical Magazine* to cover all fruitful fields. Dr. Wilder always hoped for a widespread reading of his magnificent translation of "The Mysteries," and certainly the public wants all the information and helpful sug-

gestion along such lines that can be presented in correct form. An increased circulation of *this periodical* will fill all of these requirements in a satisfactory manner. This applies to all civilized countries, as *The Metaphysical Magazine* goes everywhere.

We want friends and workers in all quarters of the Globe, and we expect an interested coöperation in ways that surely will help us all equally. In this we can safely guarantee full value and satisfaction to all who share with us these valuable teachings.

PRINCIPLES THE FOUNDATION OF LIFE

In these days of perplexity and overwrought emotionalism it is necessary, in order to preserve a calm equipoise, to get the right understanding of the principles that are the foundation of life, and of the right living that leads to health; that is, soundness of mind and therefore of body. Scientific teaching on these points is rarely to be found among the various cults whose literature is flooding the world.

The aim of this periodical is to draw the attention of thinking people to ideas that are sound and to principles that will bear the tests of the hardest experiences of life, and so help one to keep a firm hold upon the reality that underlies the outer semblance of what is called life, in this phase of existence where there seems to be so much to warp the judgment and obscure the thinking faculties.

Life, Being, is real and is for a purpose. The sensuous, butterfly existence of the average person is not life; it is but a shadow, and a pitiful shadow at that, of the real. It is wrong living, in every sense, which consumes the thwarted aspirations, until, if continued, nothing remains but ashes.

The theory that cannot be worked into practical results is worthless; and the kind of life that ends in ashes is also worthless, as many a one has learned to his bitter sorrow. Every one admits the supremacy of Love, Truth and Justice; but unless the life, whatever the environment, is lived by these principles they might as well not exist, so far as that person is con-

cerned. When these living forces are sought, and become the motive powers of the life, shadows disappear, unworthy traits fall away, selfishness is annihilated, and the sweetness and purity of the holy of holies take their places, and wholeness of mind and body result. Then the soul breathes again in its native freedom and expands as it cannot do under any other conditions, toward the perfection which is its birthright.

A deeper understanding of these vital truths is needed to hasten the awakening which has already begun among all earnest people. During the past twenty-five years there has been a tremendous stride along the ways of what is called advanced thinking, and those who have chosen the more narrow path of pure metaphysics have made the greater gain in mental control and therefore in physical health.

Many have yet to learn that health and right thinking go hand in hand, and *vice versa*. With the calm control of the mind which comes through the realization of the deathless quality and enduring permanence of the living principle of all being comes an assurance of safety and well-being that cannot be lost or taken away. It is engrafted upon the mind, and the soul takes possession of it and makes it its own.

Modern civilization brings in its wake so much that is complex that to continue to live simply and naturally means a struggle and much effort on the part of those whose aspirations are lifted toward the higher life. The spiritual nature in man rebels against the encroachments of materiality, and a reaction such as we are seeing to-day sets in, which means salvation for the race. If we all do our part toward stemming the current that threatens to engulf the struggling soul of mankind we shall help along the good work to every extent possible. In this each may find his mission, in helpful action for himself as well as for his brothers.

E. F. S.

Whosoever hath not patience, neither doth he possess philosophy.
—Saadi.

Whoso lives for humanity must be content to lose himself.
—O. B. Frothingham.

THE GOLDEN RULE

This rule of love is not peculiar to any particular time or people. It is very ancient. Although expressed in different phrasings by the wise ones of different nations, the meaning in each is the same; the message of love identical. Six hundred years before Christ, Thales, one of the earliest Greek philosophers, enunciated it in these words: "Blame not in another the offense that thou committest thyself." Another saying which comes from the Far East contains the same idea: "Be careful not to press upon your neighbor's head a hat that hurts your own."

The Chinese, who preëminently are a practical people, yet give emphasis to the Golden Rule. Confucius, when asked by a disciple to put into a single word the whole law of virtue, instantly gave the word "Reciprocity." This means to the fullest extent, "love thy neighbor as thyself"; and the Chinese sage preached and taught the precept in every possible way, and at all times, thus giving it the weight of his authority.

It is a beautiful rule, evenly balanced, moderate, well defined, simple, comprehensive to the last degree; it covers both the greatest and the smallest things of life. It implies the identity of the human race everywhere. It means that men and women under the same conditions are alike; that given equal conditions and circumstances, the human race is true to itself. The highest capacities of one man correspond to those of another under the influence of this rule of life which does justice to the principle of sympathy, which recognizes compassion, kindness, forbearance. It compels our recognition of the manhood in our fellow-man in proportion as we estimate our own; it bids us not to put people down but to help them up; not to weaken but to strengthen feeble wills; not to enervate but to inspire the soul.

The Golden Rule meets the simplest actions, it covers the largest needs. If followed in daily life, a wisdom sweet as the heart can desire may be learned from it.

The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action. —Bovee.

UNSELFISHNESS

We quote some interesting passages from an article by Vasudeo R. Tendoolkar, published in *The Brahmaradin*.

"Every selfish action retards our progress toward freedom and every unselfish action leads us to it; that is why the only definition that can be given of morality is this: That which is selfish is immoral, and that which is unselfish is moral. . . . The goal of all nature is freedom, and freedom is to be attained only by perfect unselfishness. Every action, thought, word or deed that is unselfish takes us toward the goal, and as such is called moral. The senses drag the soul out. Man is asking for pleasures, for happiness where it cannot be found; for countless ages every one of us has been taught that this is futile and vain. But we cannot learn except through our own experiences. . . . It is said that one lie leads to another, and so on. Thus it is with all selfish desires. One selfish desire leads to another, and so on. At each step the man draws a lengthening chain. It is never absolutely cut off so long as selfishness is not absolutely removed. If one selfish desire is satisfied it becomes the progenitor of another. If it is not satisfied it gets stronger and stronger by disappointment; so in either case there is no end of it. It may be that a train of selfish desires may reach a point at which a reaction is felt. But even there, if the man has not been able to divest himself of selfishness, the reaction takes a new line of selfish desire, perhaps of an opposite kind to that first pursued, but it is all the same—again a chain of selfish desires and of Karma. This is known as the bondage of Karma or of selfish activity. Karma, *i.e.*, selfish activity, never vanishes without leaving a mark or stain behind. In fact, it never dies without leaving a perpetual link of progeny which multiplies at every step and thus becomes almost an unbearable load to the man. Therefore Karma, or selfish activity, is that which takes away the freedom of man. This law of the bondage of Karma is deduced from observed facts as shown above. This being the law of bondage, what is the law of freedom? The law of freedom is as follows: When a man divests himself of selfishness, or *Ahankara*, *i.e.*, when he vacates his mind of the sense of *ahankar*, or the feeling of selfishness, then by a principle of nature the vacancy is filled up by something else. That something which steps into the place vacated by selfishness is higher and purer by another law of grace. The vacancy is filled up by *bhakti* (attraction to the Supreme Being) and *shraddha* (desire in accordance with the Supreme Will). When the mind

is filled with these there is no bondage, no burden. Then the man becomes free in every moment to be impressed with what is good and beautiful. He is not committed to any particular line of desires. *Shraddha* (desire out of deference to the Supreme Will) comes and goes without enchaining the mind to it. A duty when discharged leaves nothing behind it, for a duty is limited to time, place, and the ability of the person. As the time and place are changed and the ability is gone, the duty is no more. . . . To be perfectly moral one should try to bring all one's sense of activity under one's control. Afterward he should give up all selfish desires. Then he will perceive the reality of the nature and shortly he will be able to see all things in their true nature. The law of Karma-bandha will not affect him. He will perceive that the universal law of moral power governs all human minds. Weakness is the mother of all sins, and truth alone gives strength. Truth alone gives life; it leads us toward freedom, and makes us strong, and none will reach truth until he is strong. Every system, therefore, which weakens the mind weakens the brain, makes one superstitious, makes one mope in darkness, always desiring all sorts of morbid impossibilities and mysteries; and superstitions must be avoided because their effect is dangerous on the human being and they are all useless. Such things always bring morbidity into the human being and make him weak. In course of time the weakness grows in him so much that he becomes unfit to receive truth and live up to truth; strength, therefore, is the one thing that we want for developing moral power in us. Nothing makes us work so well at our best and highest as when all the responsibility is thrown upon us. We are responsible for our fate; we are the bringers of good and evil unto ourselves."

Wisdom is that attribute through which every action of a man receives its ideal value or import. —*Schleiermacher*.

Wisdom is not found with those who dwell at their ease; rather Nature, when she adds brain, adds difficulty.
—*Emerson*.

Wilt thou strengthen thyself in the whole, then must thou see the whole in the least object.
—*Goethe*.

Like an arrow to its aim flies the good man's word.
—*Platen*.

“PHANTASMS OF THE LIVING”

Talking one day of occult phenomena with my friend, Judge G——, he related to me the following incident. His story was as follows:

“I was born on a farm. The house and barn were about one hundred feet apart. Attached to the barn was a hay-house, the upper part of which was used for storing hay and the under part as a shed or shelter for stock. In the back part of this hay-house was a large opening for teams to pass through out of and into the barnyard. The hay-house was new, and the doors for closing this opening were not yet hung, though a few narrow strips of boards had been nailed across to prevent cattle from escaping from the barnyard in that direction.

“One day my brother, then twelve years, and myself, eight years old, were playing under the hay-house. Looking through this opening, with nothing to obstruct our view except the little, narrow strips of boards before mentioned, we plainly saw our mother pass across this entire opening. Sure that she was there in her own proper person, and believing that she had gone to the rear of the barn to surprise us by her sudden appearance there, we at once ran out of the barnyard, my brother going around the northerly side of the barn and I the opposite, or southerly, side, until we met in the rear of the buildings. To our great astonishment our mother was not there, and nowhere to be seen. Neither of us spoke, but as if with one impulse we immediately ran to the house, where we found her busily spinning.

“We told her what we had seen at the barn, when she assured us she had not been out of the house since we left it. Though she said but little, she was evidently worried by this strange occurrence, apprehending, perhaps, some calamity. However, nothing occurred.”

The incident seems to have more than ordinary significance because of the fact that *both* of these unsophisticated boys plainly saw this apparition and were moved by a common impulse

to investigate when they failed in their expected interception of their mother by making the circuit of the buildings in opposite directions.

Again: A young lady whom I have known from infancy, a person of unusual gifts and intelligence, having won honors and scholarships from two colleges, told me of the following experience:

She had just completed, at midnight, in her room, a labored and elaborate graduating thesis, when, looking up from it with a feeling of relief and satisfaction, she beheld very vividly the apparition of her father, who was then far away in a distant country. He asked her, apparently with much emphasis and anxiety, "Are you well?" And when she had answered vanished at once.

She could not remember having had him in mind that night at all, so thoroughly engrossed had she been in the preparation and completion of her thesis. By an exchange of letters it was learned that he was not in any wise conscious of his having appeared to her. He wrote, however, that not receiving any letters for an unusually long time, he became intensely anxious about his wife and daughter, both frail, fearing they were sick, and therefore unable to write him.

Perhaps it was this desperate anxiety that caused him, though unwittingly, to project an etherial presentment of himself across the great distance into his daughter's chamber and ask her the question as to their condition.

The young lady never before had had such an experience, and so far as I know has had no recurrence of anything like it since.

Accepting her version of this incident as evidentially true, it is natural for us to speculate as to the process employed by the apparition to make itself heard by her.

It does not seem at all reasonable to assume that such an attenuated and etherial body would be able to sustain and operate *vocal organs* and ask a question orally and audibly, as this one appeared to do. How, then, was the oral and audible effect produced? Was the necessary vibration of the daughter's auditory nerve and the transformation of this vibration into con-

sciousness brought about in some other than the natural way by the father, coincidently with his appearance to her? Or was the question he asked simply a transference from his mind to hers without the intervention or use of physical organs? In other words, was it a *psychosis* quite without the usual corresponding *neurosis* or nerve coöperation?

JAS. W. DONALDSON.

THE MIND FACTOR IN HEALTH

Not the least important matter regarding the possession of sound health is the part the mind of the individual plays in the attaining to and keeping the same. Not only must the simple laws of health be complied with, but the mind must aspire to the possession of health for the body, which means also health for itself. By this means it will ever have the power of rising superior to any temporary depression, in itself unimportant, but if dwelt upon and encouraged, leading to a more serious and lasting condition; looking hopefully forward, even in the midst of untoward circumstances or surroundings with that clear vision which recognizes that health is natural and disease unnatural.

By this means the body is made subject to the mind and attuned to its thoughts, for by the well-known law of the power of mind over matter much good may be wrought in repelling adverse bodily conditions, and so raising the standard of health. This will, of course, explain the benefit which results from cheerful and hopeful thoughts, which enable a man to bear trouble or misfortune, and even disease, bravely, whilst in the absence of these qualities a man may sink into a serious condition of mind and body from a quite trivial cause.

We should do well to remember that "Man does not live by bread alone," but that the mind and spirit can do much in controlling and regulating the bodily conditions, for after all the body is but the outward manifestation of the inner being—the spiritual and only real and permanent man.

Think, then, only healthy and hopeful thoughts, and you will become healthy and hopeful. On the other hand, if you think unhealthy or depressing thoughts, you will surely become unhealthy and depressed.

The birds, beasts and fishes have their natural surroundings, the trees and flowers have theirs, and they have health. Why,

then, should not man, so far above them in the scale of being, be equally blessed? He can, and should be, but much rests with himself in the attainment.

Certain it is that low appetites and desires, coarse living, whether it be as regards food and drink, or otherwise, tend always away from health, and make for disease both of mind and body; while, on the contrary, pure food, pure thoughts, and high aspirations, are in themselves the very constituents of health in its fullest sense and the direct means to an end which is of untold benefit, and worth our greatest possible efforts to secure.—*Francis S. Blizard in "South Indian Review."*

HELL FARM

The ninety-seven acre tract called Hell Farm by those familiar with laboratory proceedings, recently purchased in New Jersey to provide living material for the inquisitorial rites of medical research, is attracting widespread attention. This pitiless project will be passed down through the ages as one of the landmarks of the time, registering the accepted ethics of the people, and the status of the medical progress which accompanies overflowing hospitals for the diseased, besieged medical clinics for the sick, and overcrowded madhouses for the insane. We are sending out missionaries to the distant Chinese, instructing our foreign sisters as to the foolish injuries resulting from the arrested foot circulation, but for the future mothers of the American nation our guardians of health have no warning instruction regarding the weakened spine, the anæmic intestines, the displacement of organs, the arrested respiration incident to the waist constriction which fashion and folly suggest and impose. To serumize the whole community—hence the Hell Farm endeavor—seems now the object of medical intention. But while vivisectionists are loud in the praises of things they intend (?) to accomplish, they will do well to temper applause and to remember the strong opposing condemnation accorded to these same preparations by other medical men of equal repute but of more conservative temper. Quite pitiful the avowed confession of Claude Bernard, the archfiend of vivisection, after near two thousand years of animal torment: "Without doubt our hands are empty to-day." "Highly successful," "doubtful, dangerous, to be avoided," are the verdicts successfully affixed to every laboratory poison which the vivisector elaborates out of the nerves and the anguish of the martyrs of the false science to-day.—*New York Herald.*

SCHOOLS ARE INTRODUCING FORESTRY

Forestry is attracting wide attention among the schools of the United States. Not only have many colleges and universities introduced courses, and even professional schools of forestry, but elementary phases of the subject have been introduced into hundreds of the graded and high schools, and teachers give enthusiastic reports of the success which is attending the new study. Public school teachers say that they have found in it a subject interesting to children, and one which furnishes much attractive, tangible material to work upon, developing the child's observation, and being at once acceptable to the young mind and most practical.

The public schools of Washington, D. C., and of parts of Iowa are in the vanguard of this movement. Every graded school in Washington, and a large number of the rural schools of Pottawattamie County, Iowa, are now teaching the elements of forestry. In Iowa the subject is being taught as a commercial course in connection with home geography and agriculture, while in the Washington schools it is used in the nature study courses. The four upper grades of the Washington schools are studying the forest, and this year all are following practically the same outline; next year this outline will be confined to the fifth grade, while the other grades will follow an outline one step advanced, and so on, until by the fourth year a four-year course will have been introduced. As a preparation for this work forestry has been taught in the Normal School of the District of Columbia for several years past, and when the young student teachers take up the actual work of teaching they are already familiar with the details of elementary forest study. Prominent among the other normal schools of the country to take up work of this kind are those of Cleveland, Ohio, Rochester, N. Y., and Joliet, Ill.

There is a Section in the Forest Service of the U. S. Department of Agriculture which works in coöperation with schools in teaching forestry and its related subjects. This coöperation is not limited to technical schools of forestry; it is equally open to primary and kindergarten grades; it is as willing to help teach tree study in a first-year nature-study class as to assist in the establishment of a professional forest school.

This section of education, as it is called, is now working out model courses of study for graded and high schools, in coöperation with the public schools of Washington, D. C., and Philadelphia, Pa. The work in Philadelphia is being conducted by

W. N. Clifford, head of the Commerce Department of the Southern High School, where he is building up a modern equipment and evolving a practical system for the teaching of forestry in high schools.

In Washington the Section of Education is directing a similar work for graded schools in four of the public schools of that city. Besides special lessons in the classroom, the pupils collect and mount specimens of leaves, twigs, bark and seeds, and, in connection with woodworking, wood specimens of different commercial trees are prepared and placed in cabinets. Opposite each wood section is placed the name of the wood, its qualities and uses. Extensive field work is planned for the spring months, and the different classes will be brought out into the woods, there to study the trees at first hand. As these courses are built up and tested they will be published from time to time for distribution among teachers, and it is expected that the practical line along which the courses are being evolved will win for them a wide application in other schools.

Most of the schools now teaching forestry are using as textbooks several of the publications issued by the Forest Service, including Farmers' Bulletin 173, "A Primer of Forestry." The Service also issues many circulars dealing with local conditions, which teachers in the localities dealt with might find very useful. By writing to the Forest Service, Washington, D. C., as many copies of these various publications as are needed for classroom use, as well as other helpful material and information, may be secured free of charge.

CURATIVE MUSIC

At the Manhattan Asylum, on Ward's Island, experiments have been carried out for months in the treatment of all forms of insanity or mental disturbances with music—the violin, harp and piano; sometimes with one, two, and again with all three instruments. Band and orchestra concerts are also given at stated intervals, usually one hour's séance daily, sometimes on the lawn, again in the ward halls. Dances are given not only at the Manhattan, but in most State asylums, once a week. Patients of both sexes and of all ages enter into the diversion, some often with great abandon, others with solemnity. All get enjoyment out of the diversion. Whenever a patient is found who has musical talent, even to the slightest degree, it is encouraged in every possible way. Thus the patients are mentally

occupied, and lifted out of self, as they are encouraged to play, at times for others, whose appreciation is a source of enjoyment to the player. Experiments were made with individuals suffering from various forms of mania, and effects carefully noted. Of the number so treated, 38 per cent. recovered and 33 per cent. were improved; 72 per cent. of the whole number treated were markedly benefited. One case of chronic mania is reported which was so violent at times that she was confined in a strait-jacket. Chopin's Nocturne quieted her at once. Another case, one of melancholia, considered incurable, through the influence of music was greatly benefited, becoming first more intelligent, then affectionate, and finally quite talkative.—*John W. Wainwright, M. D.*

SELF-RELIANCE

It is a great mistake to be too dependent upon favorable conditions. There can be little doubt that the ability to adjust oneself to new conditions and to make the best of whatever the existing ones may be, will produce more and better results than could be had by waiting for favorable circumstances. The great men of history have for the most part done their work under the most adverse conditions. They have won their great success in spite of all, and in many instances in face of general opposition.—*The Astrological Magazine.*

PHYSICIANS AND MENTAL HEALING

Many of our best physicians, who only a few years ago ridiculed mental healing, are beginning to adopt the principle—so far as they know how—in their practice, especially the power of suggestion. They are finding that their patients are often more affected by mental medicine, by their “calls,” their encouragement and good cheer, than by their pills. They are finding, too, that the mental attitude of the patient has everything to do with the effect of the disease; that it often proves the turning point in a critical crisis. The result of all this mental influence is a very marked falling off in the use of drugs. Many of our leading physicians give but very little medicine, because they have very little faith in it. It is now well known that scores of eminent physicians employ metaphysical healing in their own families, and often for themselves. Even the regular medical schools are taking up the subject of mental medicine in their lecture courses.

Hampered as this great movement still is by the errors and extravagances of overzealous followers, and also by the fraud of charlatans who take advantage of the opportunity it offers to impose on the credulous and ignorant, there is no doubt that the basic principle of this metaphysical movement has opened up many possibilities of mind building, character building and body building, which are destined to bring untold blessings to the world.—*Orison S. Marden.*

MATTER A VEHICLE ONLY

The following interpretation of matter, given by Sir Oliver Lodge, is worthy of serious thought:

"Matter is the vehicle of the mind, but it is dominated and transcended by it. A painting is held together by the cohesive forces among the atoms of its pigments, and if these forces rebelled, or turned repulsive, the picture would be disintegrated and destroyed; yet these forces did not make the picture. . . . Are we so sure, when we truly attribute a sunset, or a moonlight rippling on a lake, to the chemical and physical action of material forces—to the vibrations of matter and ether as we know them, that we have exhausted the whole truth of things? Many a thinker, brooding over the phenomena of Nature, has felt that they represent the thoughts of a dominating unknown mind partially incarnate in it all."

There is, properly speaking, no misfortune in the world. Happiness and misfortune stand in continual balance. Every misfortune is, as it were, the obstruction of a stream, which, after overcoming this obstruction, but bursts forth with greater force.

—*Novalis.*

The steps of faith fall on the seeming void, and find the rock beneath.—*Whittier.*

Some folks' tongues are like the clocks as run on strikin', not to tell you the time o' the day, but because there's summat wrong i' their inside.

—*George Eliot.*

Farmer Barnes—I've bought a barometer, Hannah, ter tell when it's goin' ter rain, ye know.

Mrs. Barnes—To tell when it's goin' ter rain! Why, I never heerd o' sech extravagance! What de ye s'pose th' good Lord hez giv' ye th' rheumatiz for?—*The Vegetarian.*

"UNCLE JOE'S" LATEST

There is no question that Speaker Cannon has a keen sense of humor. Many are the stories floating around in Washington about the wordy war between Congress and the White House, but this one, which is credited—with authority—to "Uncle Joe," has caused many a laugh and smile in both houses. It deals with a member of the lower House, who went home, after a late session at the club, rather wobbly as to legs, and somewhat thick as to speech. At three o'clock in the morning Mrs. Congressman dug her snoring spouse in the ribs with her elbow.

"John!" she whispered excitedly. "John! Wake up!"

"Ugh!" he grunted.

"John, for mercy's sake, wake up!" she whispered again, emphasizing her appeal with a second vigorous dig.

Another grunt was all that greeted her.

"For heaven's sake, John, wake up!" she whispered frantically. "There are robbers in the house!"

"You're mishtak'n, m'dear," said the congressman, composing himself for sleep. "Ain't any robbers in the House. They're all in the Shenate."—*The Optimist*.

THE BEST MAGAZINE

THE METAPHYSICAL MAGAZINE is the leading periodical of its kind in the world. At all times it stands for and represents the *best* of the thought along the various lines of activity that relate to the finer forces of nature and of the universe of intelligence. It is doing the greatest work of the day, in literature. Its circulation should now be increasing by many times what it has been in the past. Many thousands are yet waiting to hear of its existence and searching for such a periodical. Nothing else fills this want.

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ON THE NEWS STANDS

THE METAPHYSICAL MAGAZINE is for sale by newsdealers everywhere. If not found on any news stands or in any depot or ferryhouse, please notify the publishers, giving the name and address of the newsdealer, and steps will be taken at once to have him supplied. All news companies are general agents, and the Magazine is returnable.

BOOK REVIEWS

THE GARDEN YARD. A HANDBOOK OF INTENSIVE FARMING. By Bolton Hall. Cloth, 321 pp., \$1.00. Published by David McKay, Philadelphia.

The aim of this new book of Mr. Hall is to show how intensive farming may be undertaken with a very small amount of money, provided a man will plan his work and work out his plan. It is written in simple and clear language and is practical and convincing. It is addressed to farmers especially, who may learn from it how to derive self-support from agriculture out of very little land, and its object is to show the small worker, as well as the professional farmer, how the most profit, as well as pleasure, may be got out of the small bit of land. In these days of high prices of food and increased cost of living, this is important teaching for the man who is forced by these conditions to turn to the soil for a living. Much attention is being given at this time to rural matters and to the raising of products, and books like this are timely and helpful.

BUREAU OF AMERICAN ETHNOLOGY. Bulletin 34. Cloth, 460 pp. Issued by Smithsonian Institution, Washington, D. C.

Contains an article by Alis Hrdlicka, entitled "Physiological and Medical Observations Among the Indians of Southwestern United States and Northern Mexico." "This bulletin comprises the results of extended researches and personal observations among a large number of tribes occupying the arid region of the Southwest, and deals with matters of great importance to the aborigines and to those agencies, governmental and otherwise, interested in promoting their welfare, as well as to the science of Anthropology at large."

PUBLICATIONS RECEIVED

SOME ASSURANCES OF IMMORTALITY. By John B. N. Berry. Cloth, 66 pp. R. F. Fenno & Co., New York.

THE LIFE AND DEATH OF DIET. By Dr. Axel Emil Gibson. Paper, 112 pp., \$1.00. Published by the Author, San José, California.

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THEURGIA, OR THE EGYPTIAN MYSTERIES

TRANSLATED FROM THE GREEK

BY ALEXANDER WILDER, M.D., F.A.S.

PART I

THE GODS AND THEIR PECULIARITIES

SECOND ARTICLE

REPLY OF ABAMMON THE TEACHER

TO THE LETTER OF PORPHYRY TO ANEBO*

INTRODUCTION

Hermes†, the patron of literature, was rightly considered of old to be a god common to all the priests‡ and the one presiding over the genuine learning relating to the gods, one and the same among all. Hence our predecessors were wont to ascribe to him their discoveries in wisdom and to name all their respective works *Books of Hermes*.

*See "Letter" in October number of this Magazine.

†Hermes is here the same as the Egyptian divinity, Thoth or Tahuti, the god of learning and medicine. He was regarded as the Scribe or recorder who registered the actions of the dead and living, so that they "were judged out of those things which were written in the books." He was also the revealer of the divine will to men. His name *Tahuti* signifies "thrice great" or "very great," or *Trismegistos*, in Greek.

‡The priests in Egypt consisted of many orders, including those who performed the Rites, the learned profession which included prophets, philosophers, poets, authors, physicians, artists, master mechanics, and also embalmers of the dead.

If, therefore, we participate in this god*, of the measure which has fallen to us and become possible to us, thou dost well to propose these questions in regard to the Divine Sciences to the priests as to friends for an accurate solution. Having good reason therefore for considering the letter sent by thee to Anebo, my pupil, as having been written to myself, I will answer thee truly in regard to the matters about which thou hast enquired. For it would not be becoming that Pythagoras, Plato, Demokritos, Eudoxos, and many others of the old Greeks, should have obtained competent instruction from the temple-scribes of their own time†, but that thou who art contemporary with us, and having the same disposition as they, should be turned away by those now living and recognized as public teachers.

Accordingly, I myself engage thus in the present discussion. Thou, if thou dost so choose, art at liberty to consider the person who is now writing to thee as the same individual to whom thou hast sent thy letter. If, however, it shall seem to thee more proper, then regard the individual who is discoursing with thee in writing to be one or some other prophet

*This form of expression extends through this entire book. Though hardly familiar to us, it was formerly common in philosophic writings. The gods being spiritual essences, it was very properly considered that their worshipers would participate in their substance as we partake of the air that we inhale. In this way their powers and virtues were supposed to be imparted to the recipients. This treatise accordingly mentions the gifts received by the persons initiated at the telestic or Theurgic Rites, as a participating of the gods. The fact that they represent or personify qualities rather than individualities makes this mode of speaking eminently proper.

†In archaic periods, the worship and literature of every people was exclusive. Every repast being accompanied by religious ceremonies, the Egyptians would not eat with foreigners. Aahmes II broke through this restriction and made treaties of friendship and commerce with several Grecian and Ionian States. By his command, and at the instance of Polykrates of Samos, a tyrant-king, Pythagoras was admitted to instruction at the temples, and formally initiated into the sacerdotal caste. After the Persian conquest others resorted to Egypt for similar purposes; among them Plato, Demokritos, Archimedes, Chrysippos, Euripides.

of the Egyptians, for this is not a matter worth differing about. Or, as I think still a better way, let it pass unnoticed whether the person speaking is of inferior or superior rank, and direct the attention solely to the things that are uttered, thus arousing the understanding to eagerness simply as to whether that which is said be true or false.

In the first place, let us take the subjects separately in order to ascertain the scope and quality of the problems which are now proposed for discussion. Next let us examine in detail the theories respecting divine matters from which thy doubts were conceived, and make a statement of them, as to the sources of knowledge by which they are to be investigated.

Some which are badly jumbled together require to be taken apart; while others have relation to the Divine Cause through which everything exists, and so are readily apprehended. Others which we might put forward according to a certain plan of exhibiting contradictory views, draw out the judgment in both directions; and there are likewise some which demand from us to explain the whole of the Initiatory Rites.

Such being the facts, our answers are to be taken from many places and from different sources of knowledge. Some of these introduce fundamental principles from the traditions which the sages of the Chaldeans delivered; others derive support from the doctrines which the Prophets of the Egyptian temples teach; and some of them follow closely the speculations of the Philosophers and elicit the conclusions which belong to them. And now there are some of these which involve an unbecoming dispute from diverse notions that are not worthy of a word; and others that have their origin from prejudices common to human beings. All these, therefore, are to be disposed of in various ways by themselves, and are in many ways connected with one another.

Hence, on account of all these things, there is some discussion necessary for the directing of them properly.

PLAN OF THE DISCUSSION

We will, therefore, set forth to thee the hereditary opinions

of the Assyrian Sages* in regard to the True Knowledge, and will show thee in plain terms our own. Some things in the Gnôsis will be brought into the discussion from the innumerable archaic writings, and the rest will be from the works upon the entire range of Divine Matters, which the old compilers have collected into a book of limited dimensions.

If, however, thou wouldst propose some philosophic question, we will determine it for thee according to the ancient Tablets of Hermes†, which Plato and Pythagoras, having studied thoroughly beforehand, combined together in Philosophy.

But questions that are foreign to the subject, or that are disputatious and exhibit a contentious disposition of mind, we shall tone down gently and aptly, or else show their impropriety. So far also as they go in the line of common ways of thinking we shall try to discuss them in a familiar manner. Those, likewise, which require the experiences of the Divine Dramas‡ for an intelligent understanding we will, as far as it is possible, explain by words alone§; but those which are

*It is evident that there was a Gnôsis, or Sacred Doctrine common to the religions of the principal countries, and that its focus was at Babylon. Compare Jeremiah LI. 7 and Revelation XVII. Iamblichos lived chiefly at Khalkis in Syria, and was familiar with the magi and learned men of Persia and Assyria. Hence as Abammon he refers the Gnôsis to that region.

†The Stelæ, Pillars or Tablets of Thôth, appear to be little else than a figurative expression for the sacred learning in possession of the Sacerdotal Caste in Egypt. When we call to mind that the Pyramids in that country, before their spoilation, were cased all over with tablets of stone on which hieroglyphic writing was engraved, we shall the better apprehend the significance of the allusion of Abammon.

‡Greek, *ἔργα θεῶν* divine works or performances; the exhibitions at the Mystic Rites. As these were dramatic representations to prefigure experiences of a spirital character, we substitute the term "*drama*" as more likely to afford a clearer conception of the meaning. Element designated the Eleusinic "*drama*."

§Mr. Gale, editor of the Greek text of this work as published at Oxford, was of the opinion that the reading of the original was corrupt, and suggested an emendation which may be rendered as follows: "It is impossible to explain by mere words." This would be in harmony with the statement in the Second Pauline Epistle to the Corinthian believers: "He was carried suddenly to paradise and heard things ineffable which it is not permitted to a human being to utter familiarly."

likewise full of intellectual speculation will be shown to be effective for purifying (from the earthly contamination).

It is possible, however, to tell the signs of this which are worthy to be noted, and from these both thou and those who are like thee in mind can be brought near to the very essence of things that have real being*.

So far, however, as they may be actually known through words, none of these matters will be left without a perfect demonstration, and in reference to everything we shall give thee carefully the proper explanation. Those which relate to divine matters we will answer as theologists; and those which pertain to Theurgy we will explain theurgically. Those of a philosophic character we will search out with thee as philosophers, and such as extend to the Primary Causes we will bring forth into light following the argument together according to first principles. Such, however, as pertain to morals or final results we will determine properly according to ethical form; and other questions, in like manner, we will treat according to their proper place in the arrangement.

We will now proceed to thy questions.

TWO FORMS OF KNOWING

Thou beginnest accordingly by saying: "In the first place, it is to be taken for granted that there are gods." Speaking in this way is not right. For the inborn knowledge in respect to the gods is coëxistent with our very being, and is superior to all judging and deciding beforehand. Indeed, it is preëxistent both to argument and demonstration, and is united interiorly from the beginning to its own divine cause and is coëxistent with the inherent longing and impulse of the soul to the *Good*†.

*Plato and his disciples employ the principle $\omega\nu$ or being to denote the Absolute Divinity; also the phrase $\delta\omicron\nu\tau\omega\varsigma\ \omega\nu$ real being or that which really is or has being, as contrasted with the "*genesis*" or objective existence.

†It was the practice of the philosophers to make use of abstract terms to represent the Supreme and Absolute. Of this character are $\tau\acute{o}\alpha\gamma\alpha\theta\acute{o}\nu$ the Good; $\tau\acute{o}\alpha\lambda\alpha\epsilon\varsigma$ the True, $\acute{o}\epsilon\iota\varsigma$ the One.

If, however, we must speak truly, the conjoining to the divine nature is not knowing, for this is kept separate after a manner by an otherness.*

Plato taught, says Professor Cocker, that man longs for the good, and bears witness by his restlessness and disquietude; that he instinctively desires it, and that he can find no rest and satisfaction in anything apart from the knowledge and participation of the Supreme Absolute Good.

Prior to this knowing, however, which is as of one individual having knowledge of another, the intimate union as in a single concept is self-originated and indistinguishable. Hence we ought to concede the point as though possibly it might not be granted, not to assume it as a matter of uncertainty, for it always existed simply in energy. Nor is it proper to put it to proof in this way as though we had authority to judge and reject; for we are ourselves encompassed in it, or rather we are filled by it, and the very selfhood which we are we possess in this knowing of the gods†.

I have, moreover, the same thing to say to thee in regard to the Superior races which come next in order after the gods. I mean the demons, heroes, and uncontaminate souls‡.

For it is always necessary to bear in mind respecting these subordinate races that they have one defined form of essence; also that we put aside from our conception of them the indefiniteness and instability which are incident to the human con-

*Power and energy are thus distinguished from their result. Damaskios remarks that "where there is not otherness, there will be no knowing. A union on conjunction, as of one to another, is superior to knowledge."

†The *Chaldaean Oracles* quoted by Damaskios declare that "the prolific fountain of souls is encompassed by the two Minds." He adds that "the fiery signals which draw down the ripe ones are in God," which Simplicios explains: "The Unbodied ones are the Supreme Mind and God being Source and Cause."

‡Damaskios described the "demons" as tutelary spirits of a nature essentially divine. They were said to have charge of the oracles and worldly affairs generally. The "heroes" or demigods were a lower race in the order of emanation. The term denotes the son of a divinity, with a human parent. Uncontaminated souls are such as are not impure from the attraction of the *genesis* or domain of phenomenal existence.

stitution and renounce the tendency to incline to the other side which arises from attempts to counterbalance the opposition of the arguments. For such a thing is foreign to the principles of reason and life, but is derived from secondary sources, such even as belong to the power and contrariness of the realm of generated existence. It is necessary, however, to treat of them as being of a uniform nature.

Let it be admitted, then, that with the companions of the gods* in the eternal region there is the innate perception of them.

Therefore, even as they have their being always after the same manner, so also the human soul is conjoined to them by Knowledge according to the same principles; never by any conjecture, opinion or reasoning which have their beginning in Time pursuing the essence which is beyond all these, but by pure and faultless intuitions which it received out of eternity from the gods being conjoined with them in these principles.

Nevertheless, thou seemest to consider the knowing of divine beings to be the same as the knowing of other matters, and likewise that a point may be taken for granted from opposing arguments, as is usual in debates. But there is no such similarity. For the perceiving of them is absolutely distinct from everything of antithetic character. It is not made valid by being now conceded or by coming into existence, but on the other hand it is a single concept, and coëxisted with the soul from eternity.

I say such things to thee, therefore, in regard to the first principle in us, at which it is necessary for those to begin who would both speak and hear anything whatever concerning the superior races or about ourselves.

*The Platonic philosophers before Iamblichos taught that the many gods are the "outshinings" or emanations of the one Super-essential Deity and not substances complete of themselves. The Ancient Sadducees are said to have held a similar opinion, not denying the actual existence of angels and spirits, but that they existed permanently by inherent energy. The same sentiment appears in the ninety-fifth (ninety-sixth) Psalm. The *Chaldaean Oracle*, however, declared that "Not from the eternal source did anything run forth incomplete."

PECULIARITIES OF THE SUPERIOR RACES

Then follows thy question: "What are the peculiarities of the Superior races by which they are differentiated from each other?" If by "peculiarities" thou meanest differences as of species under the same genus, which are distinguished by opposite characteristics, as rational and irrational under the head of *animal*, we by no means admit the existence of such differences in beings that neither have one common essence* nor characteristics diverse from one another, nor have received an organization from a common source which is undefined and yet defines the peculiarity.

If, however, thou supposest the peculiarity to be a certain simple condition limited in itself, as in primary and secondary races, which differ in their entire essence and in the whole genus, thy notion of the peculiarities is reasonable. For these peculiarities of beings that always exist will all be in some manner set apart, separate and simple.

The questioning, however, is going forward to little purpose, for it behooves us, first of all, to ascertain what the peculiarities are in regard to essence, then in regard to power, and so, after that, what they are in regard to energy. But as thou hast now put the question in reference to certain peculiarities which distinguish them, thou speakest only of the peculiarities of energies. Hence thou askest the difference in them in respect to the last things as mentioned, but art passing over unnoticed, without questioning, the first, and, as relating to the elements of variableness, the most important of them.

Moreover, there is something added in the same place in regard to "active or passive motions." This is a classification not at all proper as relates to the Superior races; for in none of them is there the contrast of active and passive, but certain of their energies are to be contemplated as unconditioned, unrestrained, and without relation to anything opposing. Hence we do not admit in regard to them that there are such motions as active and passive in respect to the soul. For

*Plato defines *essence* as that which has "real being," and describes it as "colorless, formless and intangible, visible only to the mind or higher reason that guides the soul."

we do not concede self-motion from moving and being set in motion; but we suppose that there is a certain unique self-originating motion which is its very own, and not an aptitude derived from an outside source taking from it action in itself and a passive condition by itself. Who, then, may admit in respect to the races superior to the soul that they are to be distinguished by the peculiarities of active and passive motions?*

Further, therefore, that expression which is added, "or things consequent," is inconsistent with their nature. For in the case of those of composite nature, and of those that exist together with others or in others, or that are encompassed by others, some are conceived of as leading and others as following, some as being themselves essences and others as contingent upon essences. For there is an arrangement of them in regular order, and there intervenes unfriendliness and disagreement between them. But in regard to the superior races, they are all to be considered as self-subsisting. The perfect ones take rank as chiefs, and are separate by themselves, and neither have their substance from others or in others. Thus there is nothing about them that is "consequent." In no respect, therefore, is their peculiarity characterized from these.

And now there occurs at the end of the question the natural distinction. The question is whether the essences are to be known by energies, physical motions, and things consequent. Everything, however, is to the contrary. For as the energies and motions made up the actual substance of the essence, they would themselves likewise be dominant in regard to their difference. If, however, the essences generate the energies, being themselves previously separate, then they impart to the motions, energies, and things consequent, that which constitutes the differences. This mode, therefore, is contrary to what is supposed in the present hunt to find the peculiarity.

In short, however, whether thou imaginest that there is

*Plato bases upon this fact the immortality of the soul. The soul originates its own action and receptivity by volition. This volition is self-motion, and is that quality of moral freedom which has placed human beings above and apart from the animal tribes.

one race of gods and one of demons, and in like manner of heroes (or half-gods), and after the same course of things, of unbodied souls, or whether thou supposest that there are many races in each category, thou demandest that the distinguishing of them shall be according to peculiarities. For if thou supposest each race to be a unit, the whole arrangement of divine orders according to the more perfect classification* is overturned; however, they are defined by these according to race, as it may seem satisfactory, and there is not among them one common definition in relation to essence except that those that are prior are distinguished from the inferior races, it is not possible to find out their common boundaries. And even though it should be possible, this very thing takes away their peculiarities. Hence the object which is sought is not to be found in this way. He, however, will be able to define their peculiarities who reasons upon the analogous sameness in the higher orders; as, for example, with the many races among the gods, and again with those among the dæmons and half-gods, and lastly with souls. Hence it has been demonstrated by us through this argument what is the right course of the present investigation, its limitation, and how it is possible for it to be made.

ARRANGEMENT OF THE SUPERIOR ORDERS

Let us next proceed with the answers, one after another, to the questions which have been asked. There is then the Good: both that which is beyond essence and that which exists through essence. I am speaking of that essence which is the most ancient and most to be revered, and which, as to itself, is incorporeal.† It is a special peculiarity of the gods, and is

*In the Assyrian or Chaldæan Plan of Divine Orders, the following are instanced by Damaskios: 1. The Intellectible Gods. 2. The Hyparchs or superior archons. 3. The Archons. 4. The Archangels. 5. The Azoni or unclassified who belong to no defined jurisdiction. 6. Local Genii. This arrangement is hinted at in Part VIII, § 2.

†This is the common dogma of every ancient faith. In the Hindu category, the Brahman is the Good which is beyond essence and absolute, while Brahmá is identical with essence. The Parsis acknowledge Zoroana, the Unlimited, and Ahurmazda, the Divine Creator. The Egyptian priests worshiped Amun, the hidden One, and Ptah, the Demiurgos or Architect of the Universe.

characteristic of all the races that are included with them; and hence, not being divided from this, but existing in like manner the same in them all, it preserves their peculiar distribution and arrangement.

SOULS

But with souls that are ruling over bodies, that are occupied with the care of them, and that are placed in order apart by themselves in the eternal regions, before the transition to generated existence, there is not present either the essence of the Good, or the Cause (or Supreme Principle) of the Good which is prior to essence; but there comes from it a certain participation and habit of good, as we perceive that a sharing of beauty and virtue is very different from what we observe with human beings. For this is equivocal, and becomes manifest in complex natures as sole thing acquired. But the principle of goodness is established unchangeable and perpetual in the Souls. It never at any time goes away from itself, nor is it taken away by anything else.

DEMONS AND HEROES OR HALF-GODS

Such then being the case with the divine races, the first and the last (the gods and souls), let us consider the two races intermediate between these two extremes, namely: 1. That of heroes or half-gods, which not only ranks higher than the order of souls in power and virtue, moral beauty and greatness, and excels it in every good quality which is incident in souls, but is also closely joined to them by the kindred relationship of a similar form of life. 2. The other, the race of demons, which is closely allied to the gods, yet is in a certain sense inferior to them, following as though it was not first in rank but accompanying in subservience to the good pleasure of the gods. This race causes the otherwise invisible goodness of the gods to become visible in operation, becoming itself both assimilated to it, and accomplishing perfect works that are like it. For then what was before unutterable in it is made capable of being uttered, what was without form is caused to shine forth in visible figures, whatever of it was beyond all

reasoning is brought forth into plain words, and having already received the connate participation of beautiful gifts it bestows the same ungrudgingly, and transfers them to the races that rank after itself.

Thus these intermediate races complete the common bond of gods and souls and render the connection between them indissoluble. They not only bind these together in one continuous series, from those on high to the very last, but they make the union of them all incapable of being separated and to be a most perfect blending and an equal intermingling of them all. They likewise, after a manner, cause an outgoing influence to go forth equally from the superior to the inferior races and a reciprocal one from subordinate races to those ranking above them. They also establish order among the more imperfect races, and likewise due proportions of the gift coming down from the better ones and of the reception which takes place; and having themselves received from above from the gods the causes or motives of all these, they make everything agreeable and suited in every respect to all.

Thou must not think, therefore, that this classification is a peculiarity of powers or of energies or of essence; nor art thou taking them separately, to inspect them one by one. Nevertheless, by extending the inquiry through all of them thou wilt complete the answer to what was asked in relation to the peculiarities of gods, demons and half-gods, and of those that are included in the category of souls.

Let us proceed again, by another line of argument. Everything, whatever it may be, and of whatever quality, that is united, that is firmly established in itself by unalterable law and is a cause among the indivisible essences—that is immovable, and so is to be considered as the cause of all motion—that is superior to all things and has nothing whatever in common with them—that is to be generally considered as wholly unmingled and separate, not only in being but in power and energy—every such thing should be ascribed to the gods as being worthy of them. But that which is already divided into a great member, that which can give itself to other objects, that which both receives from others the limitation within

itself and is sufficient for the distribution among imperfect ones to make these complete, that nevertheless participates in the primary and life-giving motion* and has communion with all things self-existent and coming into existence, that receives a commingling of substances from them all and imparts a radiating influence from itself to all, and that extends these peculiar properties through all the powers, essences and energies in itself—all this, speaking what is true, we shall ascribe to souls, as being implanted in them.

THE INTERMEDIATE RACES

What shall we say, then, in regard to the intermediate races? I think from what has been said already that they are sufficiently manifest to every one; for they make complete the indivisible connection between the extreme races.† Nevertheless, it is necessary to continue the explanation. I assume, accordingly, the race of demons to be a multitude in one, to be commingled in an unmingled manner, and to accept the lower races as associated with a distinct concept of the most excellent. But on the other hand, I describe the race of heroes or demi-gods as being placed over more common distribution and multitude, and likewise over action and commingling, and matters akin to these. It also receives gifts from above, transcendent, and as though concealed within—I mean union, purity of nature, stable condition, and undivided identity and superiority over others. For each of these intermediate races is next to one of the extreme races beyond—one to the first and the other to the last. It follows as a natural result that by a continued series of kindred relations the demonian race, beginning from the highest in rank, pro-

*Iamblichos is generally regarded as here endeavoring to reconcile the apparent discrepancy between Plato and Aristotle—the latter described the soul as immovable, and Plato as self-moving, in which statement he refers to operation and not to essence. Syrianos explains that the soul is self-moving because it is set in motion from itself and certainly not by an agent inferior to itself. Proklos adds that the soul is self-moved in respect to the body and things of sense which plainly are set in motion from without themselves.

†The gods above and the souls below, angels, demons and demigods.

ceeds to the lower races, and that the other, having primarily a connection with the last of them all, should in some way have communication with those that are superior.

Hence there may be perceived the complete joining together into one of the first and last races (the gods and souls) through the intermediates (the demons and half-gods), and the entire sameness of nature, alike equally in substance, and also alike in power and energy.* Whereas, therefore, we have made the classification of the four races in these two ways perfectly complete, we think it sufficient in regard to the others that for the sake of brevity, and because that which remains—the comprehending of the intermediate tribes—is in a measure already plain, we exhibit only the peculiarities of the extreme races. Hence we shall pass over the intermediate tribes as being already well known, and make a sketch of the others in some way in very few words.

(*To be continued*)

*This distinction of principles is noted in the *Chaldæan Oracles*. Pythagoras indicates the same by the terms monad, duad, triad; Plato by *πῆσας*, *ἀπειρον* and *ρικτόν*; Damaskios by the *One*, the *many*, and the *union*. Another version of the *Oracles* in place of “Substance” has *Father*, and for “energy” *Mind* or *Reason*.

SOCIETY THE REDEEMED FORM OF MAN

The above title, with the addition of "and the Earnest of God's Omnipotence in Human Nature," forms the title of a remarkable work published in 1879 by Henry James, the father of Professor William James of Harvard and of Henry James the novelist, and the author of several earlier works treating of the same theme, among them "The Secret of Swedenborg," which furnishes the key to James' thought. Although almost forgotten now, its truth or falsity is deserving of serious consideration, which we propose to give in the present article.

That Society is a "form" of man is fully recognized by modern science, and that it is the "redeemed" form may be admitted, if the term *redeemed* is used in a special sense; that is, as the result of a process of evolution.

What is the relation of man to Society, according to modern science? This is exhibited in the mental difference between animal and man, which is undoubtedly due to the influence which Society has exerted over the development of the human mind. Society is a union of individuals each of whom is influenced by all the others grouped together as an organized whole, and it is this influence, exerted through thousands of generations, that has transformed the human animal into the civilized man of the present day. Thus, what is called Society constitutes the mental environment of man, and is as essential to his proper growth as is the environment of physical nature and its products.

The originating cause of the progression or the emergence of man from animal has yet to be determined. According to one view it is to be ascribed to the action of the creative Spirit of God on the preëxisting animal form; according to another view, to that of the faculty of ratiocination and of the "insight" on which this faculty appears to be based. In either case we see the operation of the principle of "evolution," but in one the operation is purely spiritual, and due to the imme-

diate action of the divine mind; while in the other it occurs in the natural course of the development of the human race, into which the question of creation never enters, unless in relation to the first appearance of life on the earth. Nevertheless, in this "natural" evolution the operation of a divine principle is not precluded, as it may be, in reality, the Power behind all phenomena postulated by Herbert Spencer and other agnostics.

If the individual units which appear from time to time remained isolated instead of being gathered into groups more or less associative, mental progression would have been impossible, as articulate language, on which such progress depends, would not have been developed.

Moreover, the simple man of sense, or animal man, could not have risen to a higher plane—that of "civilization"—as this is based on the recognition of the rights of others, a principle which could not have operated unless men lived together in cities instead of in isolation. "Man" is thus the product of the development of the race, of which Society is the expression as distinguished from the individual man or self. We now see how society can be regarded as the "redeemed" form of man. Man here stands for the race, which is exhibited as society, this being perpetuated by the birth, from generation to generation, of individuals who are race units. By "redemption" is to be understood the elevation of mankind as individuals first, and then as societies, from the low plane of self, or "animal plane," to the spiritual plane of "rationality," as I would state it, although James speaks of it as being a development of the creature's nature, and a strictly *regenerate* or *social* form. The creature implies "creation," by which is meant "the communication of the creator's being or substance to the creature." This being or substance "is not material, physical, outward; it is exclusively spiritual, metaphysical, inward." Thus the "Social form" of James is spiritual, as appears from his explanation of the sense in which he uses the form "Society." Speaking of the "spiritual form" of nature, or creation, he says: "Its form, as determined by God, is constituted by what we call 'Society,' mean-

ing by that word not any merely empirical or tentative order of human life, such as we are now groaning and stifling under, but the *essential* brotherhood, fellowship, equality of each man with all men and all men with each, *in God*." As thus understood, individual man is representative of the race, and, indeed, identified with it in opposition to his own *self*. This supposes a bitter conflict between man's lower and higher natures, as the result of which man is "finally led to renounce his cherished personal independence, his diabolic pride of individuality, with all the ungodly lusts bred of it, and to esteem himself henceforth, in God's sight, and with all his heart, as a race only, or Divinely natural and united man."

Here we have the race, the great whole of mankind, contrasted with the individual man, the *self*, who has to become merged into the redeemed society constituted by the perfected race of the spiritual creation spoken of by James. This cannot be ensured without a great mental conflict, such as that referred to by St. Paul when he says (Rom. vii, 22-25), "I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of mind, and bringing me into captivity under the law of sin which is in my members. Oh, wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin." On the surface it looks as though St. Paul's doctrine of the salvation of the individual soul were inconsistent with the Swedenborgian teaching of James, whose idea of "redemption" is that of humankind as a whole rather than of its individual members. He remarks: "Society is the only real or Divine natural man, and we individual men (falsely so called) attain to a real or Divinely recognizable individuality only in identifying ourselves with him; that is, in losing our life and finding it again, resurgent, in society." In contrast to this redeemed social man of James stands the body of Christ, which, according to St. Paul (1 Cor. xii. 27), is constituted by the Saints, in another place (Eph. v. 30) called the Church, which is also the bride of Christ or the Lord.

Further consideration of James' doctrine will show that it is not inconsistent with the teachings of Christianity, and that it is consistent, moreover, with natural evolution, if this be rightly interpreted. James, in speaking of *human nature* (which is what he means by "nature"), remarks that it "impartially solves the creative problem, because while it is absolutely neutral, or rather altogether negative, with respect to either interest, creative or created, *in se*, it is therefore most positive or affirmative with respect to both as they become conjoined in living unity. The method of this conjunction, from which the spiritual relation results, arises from the gradual experimental conversion of the principle of self in man, the evil principle, which represents the finite man, into the principle of Society or fellowship, the good principle, which represents the infinite humanity, so making God and man naturally, as they always have been spiritually, one." The Gospel of St. John proclaims such a divine unity as the aim of Christ's life. In his last discourse before his betrayal, his final prayer for his disciples, he says: "As thou didst send me into the world, even so sent I them into the world. For their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their words; that they may be all one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one."

The outcome of the regenerative or redemptive process is, according to James, the establishment of spiritual order in human life. The difference is that between "a regimen of *good* enforced by the heart and one of *truth* enforced by the intellect. That is to say, it is the difference between inward, free, spontaneous action, on the one hand, and outward, voluntary, prudential or deliberate action on the other." Elsewhere, James gives this view personal application, affirming that the idea of the life he himself coveted or aspired to "is

that of free, unforced, irreflective, spontaneous goodness, realizable only through a Divine reconstruction of my nature." This he declares, indeed, to be the fundamental idea of Christianity in the redemption of man's nature to God; that is, "the making him *spontaneously* regenerate, regenerate *through natural taste attraction*." Thus is intended by Christian "conversion" the development of *soul-power*, or the prevalence of a man's inward life over his outward one, which to Swedenborg constitutes "immortal life." According to James, this means: "the soul's exclusive power to regulate a man's outward—that is, his physical and moral—relations, and to produce an ever-growing inward and ineffable harmony between him and his creative source."

How, then, does man attain to this soul-power, which alone is immortal life? James replies to this question: "By the inward perception of himself as a person *whose nature has been hopelessly depraved or corrupted before it came to his hands*, by its individual subjects, in the first place, having the presumption to conceive themselves to be, in their own right, creatures of the most high God; and then, in the second place, by these individual subjects having the presumption to live a life of serene and total spiritual indifference to the obligations of such creatureship." Man thus becomes "naturally depraved," and it is only through the recognition of this fact that he can hope to rise to a higher spiritual state. The difficulty remains that unaided man cannot escape from the inherited consequences of the depraved nature acquired by the race. How, then, is the change to be initiated? It may be by some such intellectual "vastation" as James himself suffered, as described in his "Society, the Redeemed Form of Man," and which led him to the study of Swedenborg's works. Thus was effected a total change in his nature and inclinations. That is a form of the "conversion" which in all ages has been regarded as the requisite of the development of the spiritual nature.

But *conversion* need not necessarily be a sudden operation. James makes the profound suggestion that "what we call human history is at bottom nothing else than a theater of *Divine*

Revelation, the precise historic form which the revelation takes being a display of the Divine dealings in relation to human nature." If this is true of the race it must be no less so of the individual, whose mental activity is a manifestation of the Divinity within, limited by the convictions supplied by its organic environment. Thus, the conviction on which "conversion is based may be acquired as the result of a process of mental development, with a gradual illumination of the moral judgment and an enlargement of its horizon. This is the intellectual as opposed to the emotional form of conversion, and it is equally efficacious, and probably in most cases more lasting, because the result of a gradual process of development. When applied to Society radical change *must* be gradual, although its inciting causes may be aided by special circumstances, such as the appearance of a great personality whose influence is thrown into the scale or moral or spiritual progress.

Practically, James' ideas are much the same as those which governed the early Christian Church at Jerusalem, representing, as it did, more especially the *religious* aspect of Christian teaching, in contradistinction to the theological aspect advocated by St. Paul. In either case the "church" was opposed to the "world," which was represented by the state and the national religion, and with which, therefore, the church of the Saints came into conflict. Possessing an organization of its own which constituted it a separate entity, having its own rules of life and code of ethics, the members of the church lived apart, and hence were regarded as anarchistic. As saints, each individual was a law unto himself, and as each accepted the same principles, they considered no outside authority was requisite, except that of God, so that the early Christian community was a theocracy. Such also is the State imagined by James, the existence of which would be impossible under present conditions, although there is a spiritual awakening which will gradually cause Society and its institutions to be subjugated by the law of love, and thus become what James terms "the redeemed form of man." To be permanent, however, this great change must be based on the opera-

tion of the ratiocinative faculty, and thus exhibit the final triumph of the rational over the emotional nature, which will then become transformed and all-embracing, and show man himself as divine.

C. STANILAND WAKE.

HARMONY

THE WHOLENESS OF REALITY

The relation of the idea harmony to metaphysics in general and to each principle in particular, as regards the application of its accompanying law to the practical requirements of life, has a deep significance in spiritual philosophy and plays an important part in all the systems of thought that are directed toward the healing power of the mind.

The love of harmony is the strongest sentiment of the human heart. In every system of thought-healing, and in the ethical teaching of every school, the idea, harmony, occupies a position very near to the center of the philosophy; and its concept by the mind is invariably an important factor in any satisfactory demonstration of a true healing power. The influence of harmony upon the operative forces of the mind is almost incalculable.

In the attempt to understand the nature of harmony, its modes of operation and its adaptability to life, and to learn the requirements for adjusting the laws, rules and habits of our personal life to its beneficent influences and powers, we must examine the element as well as the idea.

Every one, regardless of creed, belief or calling, believes in and appreciates harmony; or, at least, something which he interprets as such. Harmony has no outspoken enemies. The different views advanced are only the results of varying conceptions of its nature and operations in individual life.

Even in the most external operations of personal life all people desire harmony, although some, failing to recognize its universal character, view it as a matter of selfish ease and content, rather than as a natural condition belonging to all and operative for all, in the general good.

In estimating actions and in judging elements and activities the word harmony is often misused and the idea misplaced. For this reason, if for no other, we should now care-

fully examine the idea, and, if possible, discover the subtleties of its true nature, that we may clearly see its relation to our lives and be able to adjust the varying circumstances of personal life to the laws involved in true living. To this end we will ask ourselves a few questions about harmony; and after a cursory glance at its external appearance and its applications to the affairs of personal life, will turn our gaze inward, and aim to think seriously on those phases of the subject which expose to view the finer activities of its inner nature, and their relation to and guiding influence upon the conscious operations of our individual being. When these are properly understood we may be able to comprehend the almost infinite possibilities of a right exercise of the real element of harmony in the affairs of the nation and the race.

The questions which we need first to answer, both intelligibly to the reason and satisfactorily to the heart, are:

- (a) As an entity, what is harmony?
- (b) To what element or phase of being does it belong? Is it personal, individual, or universal?
- (c) Is it an activity, an essence, a quality, a power or a substance of Being? Or is it a sentiment, an emotion, a pleasing sensation of external life?
- (d) What are its adaptabilities to human life, and how may it be made useful, as well as interesting, in life's experience?
- (e) What is the range of its power to help, and how may it rightly be demonstrated in daily experiences?
- (f) How may we rightly judge and know true harmony in the universe from a possible simulation of its character in imperfect ways by the sense-nature?

We will employ the descriptive rather than the direct form of giving answer to the questions propounded, because adequate reply involves explanation of practically all the phases of human existence and any one explanation may apply to several of the questions before us. First let us sound the world's wisdom on the subject, and, if possible, obtain bearings for clearer sailing in the deeper waters of superconscious understanding.

The most common use of the word harmony is in the sense of music, as a concord of sounds. The dictionaries all make more of this phase of the subject than all others combined; and in nearly all of the applications of the idea in life it is used in the sense of a *united* action of *separate* parts. Sometimes this conception is carried far enough to consider the ultimate wholeness of the united action, but more frequently it is used with relation to the mutual operation of parts which are "separate," although for the time being they may be viewed as operating with the others. The word harmony is also carried into the fields of literature, art, mathematics, chemistry and metaphysics. In nearly every such instance it stands as the relation of parts to each other; less frequently as the relation of *seeming parts* to the whole itself; and in rare instances (except when considered in relation to metaphysical subjects) it is given its real meaning, which is: **THE PERFECT ACTION OF A TRUE WHOLE.**

To a "whole" there are no parts. It does not *possess* anything, not even parts—it simply *is*; and it stands within itself as an entity—whole, perfect, and self-contained; neither giving nor receiving favors; neither depending nor dependent upon any one or anything. It is self-sufficient, independent and all inclusive, as regards the subject of its own being. The perfect activity of a **WHOLE** such as this may rightly be spoken of as harmony; not as regards the relation of parts, separate or separable, but as regards the pure activity of the permanent **UNITY** of its wholeness.

All Being is a unit, and every Reality is a whole. The activity of each, being whole, is perfect; and being perfect it must be harmonious. It simply *is* harmony; that is, wholeness of activity; unity of action; permanence of intelligent being. The apparent separateness, in either substance or activity, of the seeming parts of any reality is entirely the result of thought which has been divided because of the limitations of sense-observations of the subject.

Sense is entirely separate in its nature and its operations; and in all respects it is the exact reverse of spiritual intelligence. When the mind bases its thought upon the action of

sense it necessarily thinks in terms of separateness, because the views which prompt it to thought on the subject involved come through sense-evidence, are piece-meal views, considering first one part, then another, but never including the whole in one recognition. So sense never recognizes wholeness, and the mind, when based upon sense-evidence, does not consider the wholeness of any subject. It is useless to expect the mind which occupies its thoughts exclusively with parts and pieces to recognize real wholeness in anything; nor can one so occupied comprehend harmony in its true sense or recognize it in the universe. The nearest he will come to its appreciation will be represented in the phrase, "equal adjustment of parts." And even this idea will not stay by him very long, because his thought of parts as necessary to constitute the whole of any subject leads him away from its unity, and the parts which he views soon begin to show opposite qualities and to work against each other. Then not even the ghost of wholeness remains; and every vestige of harmony disappears under the sense-recognition of "parts" as *realities* in the universe.

It is always the external or sensuous features of the mind that deal with the problem of "parts"; the Soul never has any conflict with them and the Spirit never recognizes their seeming existence. Sense, however, revels in them; and the intellect, when subserved to sense, delights in classifying, arranging and naming them. The greater the number that the sense-man seemingly finds in his subdivisions the more delighted he is, and the longer will he talk in proud display of his boasted intellectual acquirements. But this search in the separateness and consequent *difference* of parts never brings him to the actual reality of his subject; because in the very nature of "that which is real" it must be entirely whole, and in the conception of its quality, its essence, its principle, no suggestion of parts ever arises. Each of these is a perfectly whole and entire conception of an entity, which, being only one, is all-inclusive and whole. No thought of any other description ever arises in that mind which recognizes these qualifications of the subject-entity.

In this perfectly even, full and satisfying contemplation of the true qualities of the actual nature of reality the evolution of thought as well as the direct inspirational activity of the spirit-consciousness is entirely harmonious; not because it has a systematic arrangement of many or of all of the "parts" which sense says must constitute a whole, but because it has no consciousness of parts, no conception of a separateness to the subject with which it deals, and no false views to lead it into wandering paths of illusion. Every path of illusion invariably ends in the inevitable *discord* of parts which have been torn asunder (in the inverted imagination of sense) to satisfy the intellect of the *separated* self in the vain glory of its supposed discoveries of things that are separate in reality.

The pure purpose of spiritual intelligence is content with the quiet recognition of that which actually is; and it is perpetually active in contemplation of the real principle and its pure qualities. The self-interested purpose of the sense-bound intellect, however, is never content with anything, but is always on a noisy hunt for *more parts* of that which he knows is not whole, and is, therefore, sure that *all of its parts* have not yet been found; consequently, that no one has full information on the subject. His knowledge is in pieces; his faith has no foundation (he usually denies faith), while his attitude is apt to be one of conceit as to his own position and skepticism as to that of others. This is best described as "pride of intellect."

The point we are trying to make here, purely for a lesson for ourselves and not with any vain desire to discomfort another, is that harmony is always a quality of the first described attitude but never of the latter. The one mental path leads into fields of quiet and peaceful satisfaction—not at a self-purpose gained, but because of a universal principle acquired in the understanding, and to be realized in all the activities of conscious existence forevermore—and harmony is the basic principle of its life-action. The other path leads precipitately into the abyss of self-conceit and intellectual superiority, always scattering as fast as gathered whatever

scraps of knowledge it lays hold of; always contending with others but never determining anything; always in discord and never even aware that such a peace as "harmony" can have existence in humanity, which he sees as a mind composed of *separate* senses. The unprincipled operations of his struggling sense-mind are a perpetual discord, and in conscious thought he does not even dream of harmony. And harmony—sweet peace of divine consciousness within his spirit-nature—calmly stands and awaits the recognition which she knows will come with his first waking moments, when the discordant agitation of desire for self-laudation yields to her own innate tendency toward recognition of the real life which constitutes the activity of his soul. When the noisy voice of sense-selfhood is stilled in the impressive silence of the All-consciousness—that "oversoul" which broods lovingly over the thoughts of the individual consciousness and warms them into the full conscious life of wholeness in being, which is ONE—discord becomes as empty reverberation in a vacuum, and harmony reigns as the necessary accompaniment of reality. Then the pure qualities of its nature and element are so satisfying that the contented mind never even questions its presence, and the soul receives it as itself.

Harmony is the perfect equilibrium of the soul in recognition of its relation to the whole of the reality of Being. It is the haven of the mind, the heaven of the soul, and the home of the spirit. The spirit of harmony is the "angel of peace" to the distressed mind, under all circumstances; and the perfect peace which invariably accompanies conscious thought in a realization of harmony proves the quietude of its truthful nature. Few other words carry such quieting power, when applied in thought to the suffering minds of the sick, while laboring, as they invariably do, under the illusions of the sense-nature.

Thoughts of harmony instantly produce corresponding motion in the subconscious realm of the mind, and if continued, the *conscious* action of the mind will soon reproduce its character also. The nervous system repeats the movement and reproduces its action as soon as it has become established in

the mental realm, either conscious or subconscious, and the entire physical body receives its motive impulse through the nervous system. In this way it is perfectly natural that a thought-activity of harmony, suitably established in the mind, should produce the seemingly impossible result of controlling or changing organic action in physical tissue and quieting disturbance in proportion to the difference between the two extreme modes of action.

Thought is the action of the mind; and whatever the nature of the thought the resulting mental action will bear the same character, reproducing every feature of the thought in lines of action that will form definite pictures of the ideas about which we think. The action of these thought-pictures is repeated in the nerve centers, and the nature of the idea is reproduced in the action of the nervous system. If the character of the action be discordant a discord in nervous action is liable to occur; but if the idea be one of truth, its nature will be harmonious in action and every transmitted impulse will in itself be a wave of harmony. The peace enjoyed by the mind thinking in such a manner will reproduce itself in quietness of both mind and nerve. Then the slow-going organic structure, having no choice of its own in the matter, must yield to higher forces and reënact the harmonious quiet and peacefulness of the original impulse.

To harmonize is to bring together again in the comprehension of the mind the scattered *fragments of thought* on a given subject; but harmony is, and always was, AN ABSOLUTE WHOLE of living force and activity; therefore it never had any parts. Parts of a whole can only exist in the imagination, when it is debased to deal with opinions and personal conceptions which are necessarily divided and separated. But a part of anything which is real possesses in fullness the quality, character and essence of the WHOLE, which is both its source and its home. As these constitute the only reality of the thing, and each is necessarily whole, any seeming part *really* is the whole of the subject. The conception of "part" is only a temporary view of the subject, and exists only as an appearance, in the thought of the observer. In these ways

of thinking we may see that harmony is a definite reality in the universe, and as such it is an entity. Also, that not only is it a *real* entity, but it is the very essence of the *natural activity* of every entity; because the true wholeness which makes the entity *real* must also move in its activity; and wholeness of activity on any given subject is the harmony of its nature. The least particle of discordant movement would instantly savor of separateness, in which there cannot be even a thought of wholeness, soundness, sanity, health or harmony.

When we take this view of its nature, its essence, and its relations to the ALL-REAL WHOLE of the universal activity known as life, the relation of harmony to health, in the experience of the human race, is not difficult to recognize.

The mind that is attuned to harmony is perfectly at ease, thoroughly alive and alert, deals calmly even with trying subjects, and exercises a degree of forceful energy that usually astonishes the less harmonious onlooker. Such a person operates consciously through the activity of the whole, therefore he knows no fear or failure. He sees success, and the wholeness of the activity of his mental processes produces it for him. He is sane, sound, whole, and necessarily healthy—barring physical happenings of a violent nature, engendered perhaps by the ignorance of others—and those with whom he may find it necessary to associate are much less likely to make *him* their victim. No one ever thinks of associating sickness with harmony in any of the problems and processes of reasoning about life and its experiences; neither do any so associate health with discordant or unnatural action, either causative or resultant. Even the external mind responds to the inner subconscious sense of reality sufficiently to recognize the inconsistency of such dissimilar conceptions. Reason forces it to yield its separate views somewhat to the higher sense of the eternal fitness of things which are real, and to admit that health is a state of harmony rather than of discord; and this, even though its final decision is that all these things and conditions are physical.

Harmony and quiet are universally recognized as akin and

as interactive, each tending to produce or generate the other. They are never found apart, nor can they be generated independent of each other. Properly understood, **EACH IS THE OTHER**; and whether singly or together in operative action, both are the pure activity of the divine reality of Being. In the quiet mental realization of the nature of harmony we may comprehend the perfect wholeness of every mode of activity that generates life and see the actuality of health in its harmonious operations.

In harmony, the element of *quiet* does not mean lethargy or inactivity in any sense whatever, but quite the reverse. The perpetual peace of true harmony is a perpetual *activity* of infinite life, which is as ceaseless as it is eternal. This is the reason why well-formulated thoughts of harmony always regenerate the activities of life simultaneously with the stilling of the disturbed action of the mind and the quieting of the sense-action of the body. In this fact rests much of the power of mental healing when applied through thought-action which is based upon a conscious realization of the pure principles of harmony.

Thoughts of truth formed in intelligence and based upon wisdom are naturally harmonious, because they possess the qualities of wholeness, and must express its nature. Such thoughts are innately regenerative. They disseminate healing influences in every atmosphere, as violets do their perfume. Those receptive ones who come into the presence of such thought-activity receive its influence of wholeness and are healed—sometimes instantaneously. In the action of truth the mind superconsciously recognizes its own higher nature, and subconsciously readjusts its mental operations so that the physical assimilation, cell-building, and construction of tissue and nerve are remodeled on the true plan. Then the natural restoration of the entire structure is at once subconsciously begun. When this begins to show its inevitable results in the action of the senses, the mind recognizes its consciously (as the world commonly expresses itself), and knowledge of the fact that healing has taken place becomes established.

The recognition of the fact that in every phase or feature

of human life harmony and health are twin activities; that neither is ever found entirely apart from the other; that wherever either one of these becomes installed the other will certainly present itself, and practically at once, brings us into possession of a feature of thought-action capable of great power in dealing with others, especially with regard to health. In this light the necessity for developing the ability to think harmoniously on a given subject will immediately be recognized.

This brings us at once onto serious practical ground, and if we seize the opportunity for natural thought that the subject presents it may be productive of a great deal of practical knowledge for every-day use which a cursory glance at the word harmony might never suggest.

What is it, then, to think harmoniously? and what sort of a thought may be indulged that its harmonious character shall result in a health-dealing action?

First, the true and perfect nature of harmony should be made *real* in our thought. Its quality, essence and principle must then be considered, until when the word harmony is spoken, in any way, these all appear in our understanding as constituting the thing itself—the entity “harmony.” Then when the intention to think in terms of harmony (or harmoniously) on any given subject is established, each feature of thought designed by the thinker will contain the intelligent comprehension of the pure qualities of the essence itself, and the subject will be thought through to a conclusion along the same *real* lines of thought. Thus harmony will *live* in every feature of the thought generated on that subject. The conception also will be complete, and the understanding of the subject thorough, because all those qualities which represent harmony with us are infinite in extent and power, and the mind will go to the ultimate of each idea involved in the subject until the whole of that knowledge is attained. This will take place quietly and by a simple process, because that is the nature of every principle involved in the action. The Infinite is straightforward, plain and simple in every expression of its being. Complexity, confusion, and things difficult of ac-

complishment, always relate to sense-problems and physical things, but never to anything infinite or real.

In this comprehension of harmony the absolute wholeness of every feature is easy to recognize. Its practical value in every-day life rests entirely upon its native wholeness, because in any transaction of life the offices of harmony are to bring together the elements of action which have become separated and scattered in our comprehension and to show the mind the perfect union of seeming parts, with their adaptability to each other through union of action.

The beauties of harmony first attract the attention; next the usefulness of that which pleases becomes apparent; then the practical value in the life of each one, of that which both pleases and is useful, gains recognition; finally, viewing these facts of the nature and uses of harmony as a whole, the mind, through spiritual vision, sees the inevitable truth of the unwholeness of harmony as the one grand song of the soul, uttered in a full comprehension of the purity, the peace, and the perfect action of all that is real in united expression of the permanence of truth in being.

The mind which sees harmony in this effulgent light will find wholeness everywhere, in every subject with which it deals; then the subject will become broader, deeper and more practical at every comprehensive step taken in the recognition of the harmony which exists within the seeming parts of its action. Understanding, as he now does, the true harmony of the relation of the qualities, essences, principles of activity and laws of operative action of each subject considered, the harmony of the universe and the fullness thereof become clearly apparent, and he is able to judge his subject in its true relation to the Universe of which it is an undetachable part or portion. In this degree of intelligent comprehension man possesses knowledge that enables him to apply the activities of each subject to their uses in every-day life and to bring out the useful aspects of the active powers of the LIVING PRINCIPLE OF EACH IDEA so that the greatest possible usefulness shall be gained from each mode of action involved in the problem under consideration. A perfectly just and feasible

application of any principle can thus be made to the simplest act of daily life. In the more complex or difficult problems of life the same simplicity of demonstration of its powers also inheres. Truth is always *simple*; harmony is always *pure*; and reality is invariably *whole*. These three constitute Conscious Being, and are the soul and spirit of every right purpose for action, and every just decision on any subject. Knowing all of these, one must necessarily comprehend aright, and will justly estimate all seeming sides of the subject presented; then, realizing the fullness of its wholeness, he will readily see a natural application to any feature of human life as well as to the divine. From the whole nothing can be excluded, because that would spoil the harmony and make it unreal.

Harmony, therefore, is not a mere sentiment, but a definite reality in the Universe of Ideas. It is not a mere figment of an optimistic imagination, working in external life, but an entity comprising the essential qualities of things internal and real. It is not simply a concord of sweet sounds or a union of separate vibrations, but the eternal unitedness of the infinite activity of each real thing—that essence which makes the thing whole in its action and real in its substance; which indicates the purity of its quality and the perfection of its being. It is a sense of the eternal fitness of all things real, as experienced by the soul-nature of man in his investigations. It is the source of every real satisfaction of either heart or soul.

The mind which during its thinking process is attuned to truth will find the satisfaction of harmonious response in every experience of life. Then, as there is no *lack* of harmony, and no *absence* of its purity within his consciousness, there can be no sense of discord and nothing to mar the happy content of the individual soul in its realization of nature's peace. Harmony is the nature of the activity of Being, and it enters the soul of man as a realizing sense of the purity of truth. Then it becomes a quality of his being, and is thereafter forever a part of his consciousness. After once acquired in his development he can never be deprived of its realization, any more than the sun can be deprived of the power to produce light. Harmony is the fundamental activity of consciousness.

But the world-wise reasoner may ask, Is not this a dangerous state of mentality for a man to indulge while his lot is cast here amid discords of every description?

No! There is never any danger from darkness in the presence of light; and it is quite impossible to bring into the presence of any one light, however small it may seem to be, a sufficient volume of darkness or number of "darknesses" to quench its light and leave us in danger from the darkness itself. The blacker and more dense the darkness the clearer the light shining within its space appears by comparison. One is presence—everything; the other is absence—nothing; and "nothing" has never yet been proved guilty of accomplishing anything.

Harmony and discord bear the same comparison as light and darkness. One is; and because of that fact the other cannot be. It has no being. When the *entity*, harmony, comes forward in consciousness the *appearance*, discord, instantly vanishes from sense. It is only a seeming sense of absence or emptiness within the external mind. A right realization of these truths will enable the thinker to so adjust his thoughts and actions in external life that the fear of and annoyance by seeming discord will assume their correct proportions, and cease to occupy his attention, thereby leaving him free to develop the true faculties of his real nature. The application of his powers among his fellowmen will now show the character of his understanding to be of a very high order, and his influence for good will be felt in every act. The appreciation of the harmony of reality brings out the best of his qualities and makes his life, however humble it may be, a blessing to the human race. Herein lies the great beneficence of harmony—the consciousness of the purity of reality.

LEANDER EDMUND WHIPPLE.

THE GEOMETRY OF SPACE

Many definitions of space have been given, and much discussion has burdened the subject. Dr. Paul Carus, in his excellent work, "The Foundations of Mathematics," has given about the simplest and the best. "Our construction of motion in all directions, after the fashion of light, is practically pure space." "Space is the possibility of motion, and by ideally moving about in all directions, the number of which is inexhaustible, we construct our notions of space." In fact, all people know exactly what space is; all have the same idea of this real infinite nothingness that must be constantly reckoned with. As Dr. Carus says, there is only one space; it is all alike, and of infinite extent in all directions.

Out of this space may be carved an endless variety of forms and quantities, the science of which is Geometry. Instead of using *a priori* and *a posteriori* terms, so obscuring to most students, we will use active and passive states of the mind. The bulk of our knowledge is originally from experience. An object presented to any of the senses produces a sensation which is perceived and studied by the mind. The impression of that object is passive; the study of it is active. Memory is active. When the mind, having seen a cube, afterward projects a cube into space, that is an active idea—*a priori*. The cube, so to speak, makes an impression upon the mind, injects an idea into the mind. That is passive—*a posteriori*.

By observation and memory the mind becomes full of injected ideas, all representing some realities. The idea of a log is in the mind, but the log is elsewhere. The mind now begins to handle these *injected* ideas, to combine them in various ways, and to *project* them into outward space. For example, the architect builds a house in his mind, and projects it into space. He looks at it and sees it almost as clearly, and perhaps with as much admiration, as another person does after it is built. He projects the house, and the house injects

itself into the mind of one seeing it. The first is active, the second passive.

It is doubtful whether the mind can project any ideas but such as have been previously injected. All injected ideas represent realities; all projected ideas represent things not real, but merely mental pictures.

Only real objects can impress the senses and cause the generation of an idea, a percept. Space cannot impress the senses. Then how does man get the notion of space? He acquires the idea so early in life that it is only speculation to dissert on it. Motion alone would never suggest space, for we are in rapid motion with the earth and are unconscious of it. The tossing of the hands and feet by the infant, and continually meeting with resisting objects, suggests to the infant mind the idea of space, and at the same time that there is something else in existence besides itself. The ideas of time and number are injected into the child's mind by its own continued existence, or rather by feeling one object after another, and this includes both time and number. They are, all three, then, injected ideas. This is not quite Kantian. They are, all three, things outside of the mind, and get into the mind, and therefore must be ideas of injection.

When I see an object, or a performance, my mind seizes upon the impression and judges the cause of it; that is, it perceives the object or performance. It is then a percept. Afterward it is called a concept. I narrate the matter to another person; that is, I inject my concept into his mind through his senses. It is to him, then, an injected idea. Even the idea of self-existence entered the mind through the senses. Without sensation no self would have been suggested, and consciousness would have been still-born, and never waked, and the person would have been a vegetable.

One of the earliest geometric properties perceived is a straight line, and this is common with man, bird and beast. The ox observes a wisp of hay; his eyes look straight at it; then he attempts to move to it on the line of vision. The earliest of all movements to any desired object is on the straight line. We have in geometry the definition that "a

straight line is the shortest path between two points," yet we have the proposition that "either side of a triangle is shorter than the sum of the other two." The ox knows this, and acts upon it. It never thinks of going by an out of the way point to reach its food, but always moves on a straight line. The ideas of lines and of angles are both injected by observation and motion.

We next get the idea of a plane, or surface. Points, lines and planes are seen in the forms of objects. They are not the objects, nor the elements of objects, but the elements of form. An object cannot exist without form, yet form is not one of its properties. Vinegar causes a sour taste on the tongue, yet sourness is not a property of vinegar. A body cannot exist without existing in some position, yet position is no property of the body. The maid works wheaten dough into varying shapes, but the properties of the dough are the same all the time. Form is neither a property of objects nor of space, but it shows the relation of objects with space. Form is unique. It is independent of all else. It is as distinct from space as is time.

A point has position only; a line has length; a plane has length and breadth, but no thickness. No one of these fills any part of space, and millions of them, put together in any form, would not occupy space. A thousand planes placed on one another would give no thickness; then a plane is no part of space. The surface of a polished, flat stone is a surface or plane; that surface can be moved from one place to another, but no space goes with it; for every cubic inch of space is now exactly where it was in the beginningless past, and will remain there during the endless future.

But does not a cube occupy space? It has six sides, also length, breadth and thickness. Very true; but its six sides, eight points and twelve lines enclose space, but themselves are not space; the surface of the sides has no thickness. The points, lines and planes are the form of the cube, and the cube is within these, whether a solid or empty space.

Form is first suggested to the mind by observing the outline of objects. It is thus injected into the mind. Afterward

the mind projects into space innumerable forms made up of the three elements of form, points, planes flat or curved, and lines straight or curved. Take a paper of circular form and revolve it around its center perpendicular to its surface and you will carve a sphere out of space, as complete a sphere as can be made out of wood or metal. The metallic sphere can be moved about, but the space sphere is immovable. In looking at objects we see nothing but the form and color; nothing but the surfaces, lines and points, just the outside, unless the object is glass or some transparent body. Then we can see through it and see the front surface and the back surface, but nothing between these two, unless there are impurities. We can feel only the surface.

To show that form is independent of objects we can, with lines and points, draw the form of any object, as a man or dog; or we can go further and use the plane, as in a photograph, which covers a surface without being any part of the object on which it is pictured. A shadow has form, but is no part of an object and no part of space, for it can be moved about, as the shadow of a walking horse, without moving the objects on which it is formed or the space on which it is posed. Form, therefore, is not an element, either of an object or of space.

Size is the quantity of space enclosed within a form. Size, then, is a portion of space. Solids and liquids are measured by the amount of space enclosed within their forms, and a form must be made for liquids, such as quart pots. While in the quart pot the liquid has no form. Is any part of the form near the center of the pot, or is it all between the water and the surface of the pot? The latter, of course. Form, then, does not occupy space, for it is only the surface of a body that constitutes form. Does not a bullet shot through the air produce a real path through space with nothing to mark its trace, just as much as a plow does when dragged along the earth, with many obstructions to mark its track?

Man can project lines, planes and forms, and he can really produce these. Deeds are often given for the division of land giving the calls of all the lines, their directions and lengths,

and of all the angles and their degrees, before any survey has been made; afterward the lines are run. The call lines before the survey are lines projected from the mind, and the surveyed lines are objective. The two are the same, so far as man can make them exact. One can give perfect calls, but no man can *make* perfect calls on land of any lines or forms.

We are writing of space as though we were immovable, but we are always moving at an enormous rate with the earth.

Michael Angelo looked at a block of marble and said, "I see an angel in this block of marble." He proceeded with his chisel to take the covering off of the angel, which then stood forth for the admiration of all. Angelo projected from his brain this beautiful form, which was injected into the minds of those admiring it.

We first acquired the ideas of forms by having them injected into our minds, and now we project the forms, multiplied in various ways, into space, call Arithmetic to our assistance, and we have Geometry; which science, Dr. Carus correctly says, is *a priori*. I mean the same when I call it a science of mental projection.

Space is said to have only three dimensions, but philosophers have much discussed space of four dimensions. Such discussions belong rather to the geometry of space.

Space, for convenience of locating places, has been considered with reference to three dimensions. Divide the earth into two equal parts through the poles, put the halves together, and remember the lines of juncture; then at right angles divide it again into two halves, and put the parts together as before; then on a circumferential line equally distant from the poles divide again, making eight parts in all; now draw the lines of latitude and longitude. No other plan can possibly be instituted for locating any place whatever than a tridimensional one. In fitting geometry into space there are many impossibles. A square pin cannot be made to fit a round hole. This tridimensional system is all made up of mental projections. The ideas are only in the brain, but we seem to project them into space. The nearest that I can come

to explaining why we project no other geometric system to show the relations—not the measurements—of space is to try to pass another plane through the sphere at right angles to each of the three planes we have already passed.

The cube is the only form that will completely fill any given quantity of space. The tetrahedron, a solid of four equilateral sides, the octahedron, the dodecahedron, and the icosahedron, cannot be fitted into a bin without leaving inter-spaces; and these are all the regular solids of any number of sides that can possibly be formed, except the hexahedron, which is the cube. All building material, such as bricks, sills, rafters, planks, etc., are of forms allied to the cube, and can be reduced to cubes without loss. The cube has three dimensions only. A square cannot fill space; thousands of square feet piled on top of one another would have no thickness. We can tell the quantity of space in a quart cup only by calculation, but we can measure with cubes the space in a box. When metageometricians find some form that will completely fill space besides the cube we will then study their four or five dimensioned space. Four dimension space cannot be injected as an idea into the mind, and therefore cannot be projected from it. Objects as well as space extend in all directions. The three dimensions apply only to *measuring the quantity* of space.

E. H. RANDLE, A.M., LL.D.

OUR LACK OF ORGANIZATION

Into the womb of the Infinite, into the house that is still, comes the gentle call of an awakening. Away off in interstellar space a system of worlds has completed its cycle of time, and the call into the peace is as the clarion cry of duty to the waiting troops. It means the promise of a new radiance in the heavens, of æons of accomplishment for those yet unborn. The swirl is faster now, and is assuming a more concrete form; indefiniteness is followed by a more defined outline; the nebula is formed and the work is on; a planetary system is in process of re-birth.

God is love, we are told. How many realize its true significance, its proper place in the philosophy of our race? For ages we have been told God is love, and it has fallen upon ears that have heard not, and on unseeing eyes. Love is that from which all life springs. It is that which welds the skies to that with which mortals work a destiny. It is that which enables our straining vision to pierce the dust and grime and monotony of humble avocation and see the splendor on the spire of promise erected to human accomplishment. In its lower form it is one of Nature's first compounds, and is demonstrated in the law of attraction. It is that which draws from Nature's vast storehouse beyond the ken of man that which we call star dust, and which, with deft manipulation, ultimately means our home. Its next beneficence is its presence as the law of gravity; and later that spell in the heart of man binding him to his brothers with a link eternal, which, earlier or later, after many struggles, he is compelled to acknowledge as the master, as the will of the Eternal. So much for organization.

To even the unobservant nothing can be more apparent than our lack of coherency in the social body and man's inherent dislike for discipline, for principles and their concomitant demands. How few there are to-day in public life presenting in logical sequence their thought for the betterment

of our people! On every hand an antagonism, prejudice, a warring against co-operation; and yet this is what man must acknowledge in his soul before he can work his will with Nature.

Almost all our legislation, presumably enacted for the betterment of the race, is paralyzing in its last analysis. For what are we really here? What is the purpose of being? As Pilate queried ages ago: What is truth? There can be but one answer to this question, that being the most positive expression of the life principle, of the law of progression in our innermost being, a keeping pace with the Divine light that guides our destiny; that picture which is most loved in our "Hall of Dreams in the Palace of the Heart of Man." And that is what Jesus meant when he said "I am." The "I am" is the light, the truth, the way.

Now the question arises, how may we best express this law, and what are the conditions having a tendency to the stultification of the principle? How to favor a harmonic, rhythmic development along these lines? Nature, on every hand, indicates the desired conduct, which man deliberately ignores, for the reason that he is fascinated with precedent, enraptured with what he holds in his hand; but of the future, that which is subtly under foot, at this moment he is oblivious. We live in a world of illusions, of effects, and clasp to our bosom things which on the morrow we tremblingly survey with dismay mingled with disgust, and know not how to free ourselves. Our chief scourge is our inability to be honest with ourselves. I am reminded of the words of Polonius, "To thine own self be true, and it shall follow as the night the day, thou canst not then be false to any man."

A scathing arraignment of our public men in their work for the masses is pregnant with verity, and true existence hangs in the balance as a consequence of their moral cowardice or ignorance. Senator X is going to talk to-night on The Disinterestedness of the American Politician. Do you intend hearing him? No. Why? Because in your heart of hearts you know you would not hear what Senator X really thinks on the subject. The conventional dress of the statesman, a

few palliatives, empty platitudes, and a seeking for the spotlight, to be the cynosure of all eyes, a smile, a smirk, and the evening is over. You leave unconvinced, and on the way home the utter inadequacy of our dealings with principles is dumbly present.

The daily paper only adds to one's woes, as there the garishness of the totality of our lives becomes apparent. Nature is the great organizer. Our cue should be taken from her broad panorama, unfolding endlessly before our vision that omniscient mind that instantaneously detects the slightest deflection from the ultimate purpose and as quickly demands a penalty. When will humanity ever learn that Nature has no bargain counter, but that the effect is the cause in another form, and that the Omnipotent is absolutely logical and just?

We to-day observe eighty millions of people enduring the pangs of mental and physical discomfort. Why? Well, we have had a panic—billions of money idle in buildings, in machinery, and the balance of our industries working on short time; in fact, a complete break down of our financial system. We are blandly informed this is the result of our prosperity, but never a word as to the remedy. On that question all are discreetly silent. We are to accept the condition as fact, which I believe most of us are willing to do, and trust to luck for betterment—the return of the pendulum to an approximate center. On every side we are confronted with pyramids of unconsumed manufactures. The man who helped create them has worked himself out of a job, and his creation loses value with the hours. This condition occurs every few years, with a regularity that should indicate the consequences of conduct. What we are not told is that we lack organization. As fast as the brains of our country organize the varied lines of industry the continuity of events is interfered with by misguided individuals, who speak without proper conception of the subject.

All over the country the people are cheating themselves out of commodious terminal stations and necessary improvements in the rolling stock of our railroads in an infantile endeavor to get even with some one, they know not whom.

I am reminded on every visit how beautifully the people of one of our largest cities manipulated themselves out of a handsome, commodious structure on their main thoroughfare. The thought comes to me, have they ever stopped to realize that the rich coterie of New York and foreign owners never use these stations at all, but step from the private car to a carriage, and so reach their destination. These stations are for the use of the wives and daughters of the very men who have been lying awake o' nights to make it as inadequate as possible.

Our recent financial paroxysm is due to our utterly illogical conduct of the business affairs of the country—the increase at an inverse ratio of our yard-stick or measure of value, gold, against commodity value, or rather necessities, staples, real estate and industrials. The United States is a vast concern, doing business under one roof, and subject to the same penalties in the event of mismanagement as the most unassuming business enterprise. We should cease to regard our emotions and prejudices, and survey the situation with the pure light of reason. America represents just so many calories of energy; it is a vast furnace, capable of just so much product working eight hours per day. How to apply every unit of energy generated through constructive forms—that is the question. It is only in the centralization of all manner of employment that this may be attained. A system so perfect and flexible that the wants of the various sections are anticipated in advance with a minimum of loss in manufacturing.

As a people we should welcome the advent of these vast institutions and prepare ourselves individually to assume our proper place in a more sane and frictionless, enlightened method of living. We should look deeper than the trust question for our future expression of government. Deep down in the heart of our body politic is a disease that spells death to its people before the logical cycle of events returns us to our fathers. I refer to the ownership of land by individuals and to that insidious virus that vitiates the blood of the masses as well as the classes—interest on money applying to individual ends. As this planet sweeps with rhythmic grace around

its center, the sun; as atom, ion and molecule sing in harmony the cadence of Nature, so must man, the highest form of molecule or individuation, respond to Nature's song, giving that and more which is within him.

The effort on the part of man to operate the social fabric without consideration to the beautiful law of compensation, of polarity, will be futile. All must express themselves in due accordance with their relationship to the whole, to their inherent strength.

Money is a product; it never produced anything, and it never will do so. It is the most useless thing in our daily lives, except as a symbol. We have legislated it into omnipotence along with the God-principle as a producing factor, a state that has never an ache nor a pain; neither is it subject to the action of time. Man, on the contrary, in his physical being, is a machine subject in all its phases to the ills of any other mechanism; a locomotive, for instance.

When substance is taken without return, and individuals gain that which belongs to the national reserve, there is bound to be injustice somewhere. Shall we consider it equitable for individuals to own miles on each side of our populous thoroughfares when the intrinsic worth of these holdings is indicated by their accessibility for the use of the masses? The individual gives no value to real estate; it is the individuals; and the benefits derived should, in all equity, be shared alike in a mutual benefit. I do not mean a division without regard to worth, but an exact division in proper relationship to each one's value in the community.

Possibly you do not see the point I am endeavoring to bring to your notice, but a careful study of cosmology will leave no other alternative. Nature is the most remorseless mathematician of us all, her debit and credit columns being kept with cheerful alacrity and a deadly certitude, by which, in comparison, our cash registers and adding machines are as the "voice crying aloud in the wilderness." Some day when the slack is taken out of the line the proud race of yesterday will lie a broken, quivering mass of mangled flesh; and Nature girds her loins anew for fresh evidences of man's disregard of prin-

ciples, of man's contempt for that by which all is made manifest in our world and worlds.

We stand to-day on the ascent of another presidential term. What will he do? is the question. What *can* he do? should be the query, with the unstable support of a race intent on feathering their own nest, haphazard, helter skelter. Scanning the broad horizon of our country, its beauty is marred here and there with the limping, halting endeavors of our large business enterprises, the result of our economic inefficiency. Man must grow or be destroyed; that is the dictum of universal force, in an endeavor to free the Spiritual principle from the consequences of time, space and causation. We pick up what to us means an inert, broken mass of steel. On inquiry we learn it has crystalized and flown into fragments. Why? The mass has been so located in a mechanism that it pounded, with the above result.

Looking up at a wall, we note that the plaster has fallen in places. What do both observations teach us? That the internal equilibrium or consciousness of even what we term matter is so delicate that the subdivision or molecules refuse to respond unless each and every one is demonstrated in accordance with rhythm and permitted its fullest expression in the body of which it is a part.

The recently projected plans to utilize the water-power of this country under governmental supervision and ownership is one step in a logical direction. And it is being opposed, as usual. It is earnestly to be hoped that some day we will be saved from those people whose vision is limited to their own front yards, and that the coming chain of events will replace them with those that appreciate the extreme delicacy of balance in the machine with which they are working.

WALTER AMES BOYDEN.

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AN INCIDENT

The man sat alone in his room, that looked toward the west. It was Spring, and the day had been perfect. The sun was so low that but for the trees near the house the level rays would have reached far across his room and glorified the whole apartment. On the other side of the stretch of turf that formed the little lawn under his window blushed the apple-trees of his orchard. The sweet associativeness of their fragrance would have awakened memories of the woman even had he not held her letter in his hand.

The letter was to be read to-day, as she had asked, and because it was on such another day, and such a date—another twenty-ninth of May, years ago—they had first met. He had known during all the years since then that he had the first place in her heart as she had in his.

An insidious and incurable malady that had for several generations manifested itself in her family had determined her never to marry. She felt she had no right to do so, and upon that matter she was firm, and refused to argue. Her recognition of the unalterable fact was accompanied by a calm acceptance, peculiar perhaps to women when they know that the consideration of an impossible joy would mar a present happiness. To the man had come, at first, many moments of secret rebellion, but after receiving from her lips the verdict of her conscience he would not wound her by reference to his love. He knew that she knew, and that was enough. Occasionally she had surprised upon his face a look that was gone almost as soon as she saw it. Except that her manner was a little gentler afterward she gave no sign of having caught even a glimpse of what was in his heart. He was dearer to her because of his silence.

Once she had praised him for his control of his feelings, his temper, and his tongue, wondering, as she said, that he “never forgot himself.”

“Dear Lady,” he answered, smiling half sadly, “I could

forget *myself* easily enough! It is the other person that I must not forget! I *dare* not let myself go. There are times when my thoughts are like startled horses who, but for the strong hand of my will upon their reins, would take the bits in their teeth and dash away blindly. So I keep the reins taut and watch them carefully. The horses must not shy or bolt. That"—he smiled again—"would betoken a very poor driver."

She understood. She always understood, he reflected, on this May evening. Through all the years that now, in the retrospect, seemed short, they had been the dearest friends—nothing more. There were many things which they loved in common—the same books, the same poets, the same flowers, the same music—all were enjoyed and talked over together. And above all, there had been each year the Spring that they both loved. She used to remind him, exultingly, that every year there were new apple blossoms, fresh from the hand of God.

On each anniversary of their meeting it had been their custom to plan what they called a little celebration, consisting of a tramp or drive through the sun-warmed country roads, where, as they passed orchard after orchard, each seemed more beautiful than its predecessor.

This evening he could not remember when he had begun to notice that she was no longer as buoyant of spirits, as strong and well as she once was. The change came so gradually that he had hardly appreciated how great it was until she told him of what the physicians had said. It was, then, but a question of time. The eminent specialist who had been consulted said that she should go abroad, since there was a slight chance that by so doing she might prolong her life for several years. She had submitted. Her family urged it, hoping that there might yet be the shadow of a hope of recovery.

"I owe it to my dear people to go," she explained to the man who loved her. "It would be unkind to leave for them in the years to come the cloud of a 'perhaps' or a 'might-have-been' over their thoughts of me. They must know that all was done that could be done."

So her brother took her abroad. Since then—the man stifled a moan as of physical pain when he remembered what that “since then” had meant to him.

At first her letters were frequent and long. Then, just as he had seen the alteration in her dear self when she was with him, he noted that the handwriting grew less steady, that the letters were shorter, that she often pleaded the excuse that she was “tired.” At last came a little note saying that she could not write often or much, but that, put away among the papers that were to be opened after she had “stopped being ill,” was one for him, closely sealed, and that now, while she could, she wanted to ask him to promise not to open it until the next anniversary of their meeting. She added: “Read it where you can smell the apple blossoms, and believe every word of it.”

And he had written back, “I will, dear. I promise!”

Her little note containing the words, “Thank you. I know you will believe it,” was the last he had received from her living self.

Her brother had cabled the news to him. It came in bleak March weather. They had laid her tired body to rest in the English cemetery in Rome.

Later had come the sealed packet. Under the outer envelope was another, addressed by her own hand, and bearing the single line, “To be opened on May twenty-ninth.” He had laid it away with a sharp pain at his heart and with hot rebellion in his soul. She had been so dear to him all these years, his very own friend, and now she was dead, *dead!*

The coming of Spring had made his sense of loneliness no lighter. And to-day was the anniversary of their meeting. Lord! What a hard day it had been! She had seemed farther away than ever. And this letter, this insensate paper, was all he had left of her, her last message to him; all, he muttered, that he would ever have in time—he checked himself when tempted to add “or Eternity.” But the thought was there. It was for this reason that he had deferred reading the letter as late as he could. Until this was done there would be something connected with her to look forward to. In a

few minutes the letter would have been read—and there would be nothing more.

He lifted his haggard eyes to the window. The sun was sinking. If he would read the letter by this May daylight he must do so now. He broke the seal, and with trembling hands drew out the closely written sheets.

“Dearest,” the letter began. “There can be no harm in my calling you this now. You must have known it anyway, and when you read this I shall be ‘a blessed ghost.’ But that does not mean that I shall be dead! No, not that! That is why I want to write this to you now. I want you to know the truth.

“Don’t you see that heretofore our absolute communion has been prevented only by the restrictions or limitations of the body? Our minds, our souls, know each other so well, and they are the things that even death cannot destroy. You remember that ‘the things which are seen are temporal’—such things as the mere physical presence, the body—while ‘the things which are unseen are eternal.’ Such are friendship, love, happiness. We have had a part of all of these, and the part which we have had can never cease. I am glad that our relationship was ‘Friendship.’ It means much more than what the world calls ‘love’ between a man and woman, for it cannot be selfish, because it does not expect possession. But there are few friendships like ours. Ours is one of the unseen and eternal things.

“Even when we were together in the body we understood each other. How much more clear will be that understanding when the body no longer limits the freedom of our thoughts and souls. Death cannot break such a friendship as ours. I want you to know that I shall ask the good God to let me come to you often, often! When you read the books we both loved I shall be near you; when you listen to the music we used to hear together you will know that I, too, hear it. And dear, when the Spring comes I cannot be far away. I want you to believe, as you read this, that I am telling the truth when I say that those who have gone beyond are not far from us here. We cannot see them with these physical eyes, but

they are with us. On the anniversary of our meeting I want to stand by you as you read this letter. I am sure God will let me do this. Your eyes will not see me, but I shall be with you. For my sake you will be happy, won't you, dear? You will go on with your work in the world, and know that is what I would have you do, and that it will not be long before you will be where I shall have gone, and that together we shall enjoy again all the beautiful things we loved together on earth, only free from all that then kept them from being perfect.

"Remember this as you read, dear Heart. It will be May time, and I, too, shall see the golden sunshine; I, too, shall see the apple blossoms; and I shall be with you, only without pain or sorrow or weariness or regret. The world life is only the beginning. Don't you understand that? You must be happy when you think of this. Will you not let that thought fill your hungry heart? For I know, only too well, how hungry it will be until you learn that I am not far away. Don't you see that that which has kept us apart will be done away with when I lay down this weary body? And when you, too, lay aside your dear body—for I still love it, too, only not as I love your own true self, the real you—we shall always be together. Do not forget the lines in the little song you used to like to hear me sing:

'Our bodies in the green earth's keeping,
And our souls at rest with God!'

Dear, will not this thought make you very patient to await His time?"

The sun sank slowly behind the purple hills and the warm pink glow flooded the room; the blossoms, touched by the evening breeze, swung their censers toward heaven, and their odor was wafted in through the open window by which the man sat, his head bowed in his hands. As the fragrance touched his senses he raised his eyes and gazed at the glowing sky, at the hills stretching out their arms as in a benediction of peace, at the perfumed orchard, from the depths of which a robin sang his vesper hymn. And as he looked and

listened he once more bowed his head; and the presence of the woman he loved seemed to draw near to him, to come close to him, to fill the little room, as the sunset, the fragrance and the bird's song had done. And the man's soul was satisfied.

VIRGINIA TERHUNE VAN DE WATER.

"THE SONG CELESTIAL"

Whoever reads, in the peace of an untroubled hour, Edwin Arnold's translation of the Bhagavadgita, must find in it the rarest expression of those deep, abiding truths that appeal to the inmost consciousness of the spiritual being.

Christian or Pagan, the reverent soul bows in grateful acknowledgment of a Wisdom upon which human understanding may lean with trust in its ever unfolding guiding light. It does not matter when or where a sublime truth first found utterance in speech that men could dimly comprehend, though there are envious speculations as to whether the Sanskrit poem antedates the Gospels, which embrace the same divine law of human brotherhood. To the real disciples of either Buddha or the Christ the source of life is One. The essential truth belongs to neither time nor place. Like life itself, it is without beginning or end. Arnold himself appears to incline to the opinion that the weight of evidence points to the composition of "The Five Jewels" about the third century after Jesus, and he suggests that the poem really relives the lessons of Galilee and the Syrian incarnation. However that may be, we cherish the eternal quality of truth that dwells in both revelations, and decline to consider the element of time in a matter which is intrinsically without time. Much that is mis-called "new" is but the immortal truth clothed in language that appeals to the modern mind more forcibly than in its ancient versions.

It is, doubtless, the remolding of the forms of Eastern thought, with its adaptation to the needs of the Western mind, that has given the recent impetus to theosophic study. Many

who find it impossible to reconcile reason with faith in man-made creeds that embrace the dogmas of a wrathful God, a vicarious atonement, or eternal damnation, are moved by the appeal of the Buddhistic doctrines of Karma and Reincarnation, which make every soul the arbiter of its own destiny. Traced to its life essence, and stripped of the false constructions that have been put upon the Gospel of Christ, we may find the same truths that shine like jewels in “The Song Celestial.” The Christian, like the Brahmin, may say:

“Look! Like us when a tank pours water forth
To suit all needs, so do these Brahmins draw
Texts for all wants from tank of Holy Writ.”

We barely distinguish between the teachings of Christ and Krishna when he says:

. . . “Find full reward
For doing right in right. Let right deeds be
Thy motive, not the fruit which cometh from them.
. . . Yet the right act
Is less, far less, than the right-thinking mind.
Seek refuge in thy soul. Have here thy heaven.
Scorn them that follow virtue for her gifts.
The mind of pure devotion, even here,
Casts equally aside good deeds and bad,
Passing above them. . . .
Devote thyself. With perfect meditation
Comes perfect act, and the right-hearted rise
More certainly because they seek no gain.”

Again Krishna enforces the lesson of the parable of the wise man who builded his house upon a rock.

“That man alone is wise
Who keeps the mastery of himself. If one
Ponders on objects of the sense there springs
Attraction; from attraction grows desire,
Desire flames to fierce passion, passion breeds

Recklessness; then the memory, all betrayed,
Lets noble purpose go, and saps the mind
Till purpose, mind and man are all undone.
But if one deals with objects of the sense,
Not loving, and not hating, making them
Serve his free soul which rests serenely lord,—
Lo! Such a man comes to tranquillity,
And out of that tranquillity shall rise
The end and healing of his earthly pains,
Since the will, governed, sets the soul at peace.
The soul of the ungoverned is not his,
Nor hath he knowledge of himself, which lacked
How grows serenity? And wanting that,
Whence shall he hope for happiness? The mind
That gives itself to follow shows of sense
Seeth its helm of wisdom rent away—''

We might go on quoting and comparing the two gospels that are one in spirit, for as we seek, however feebly, to put these precepts of life into sincere practice we become conscious of the divinity of both.

Do we not limit our Holy Scriptures to too small a scope—too narrow an influence in the wide sweep of human history? Every word and work of man that lifts us to higher thought, loftier purpose, nobler action, is in very truth an inspiration from God, who writes His Word perpetually in the souls of such as love and seek Him.

ANNIE L. MUZZY.

A DIALOGUE WITH A PLANT—HYDRANGEA

“Why cuttest thou me?” she said.

“I feel, as well as thou!

I bleed and cry as thou wouldst!

Why, thou, my distant relative, perhaps,
Hast crippled me?

Thou hast taken my body's member,
And, pitiless, thou wouldst pluck another,
Only, I know, thou thoughtest I
Should not seem beautiful to thine eyes.

Thou hast a heart, a large heart,
I know, but why—why, I ask, dost
Not thy heart feel for me also?”

And I, astounded, petrified, listened
To her never before heard words

And sighingly said: “Plant,
I see thee suffer nearly as I should
Suffer, but it is all new to me!

I know that thou art organic,
But inanimated. Thus, thought I,
She organs, cells, anatomy and
Physiology possesses, but she
Feels not at a touch!

But now thou speakest, to my utmost
Surprise, and I understand thee;
But did not so before—before, long, long time
Ago! My powers (mental) were then
As I thought you were. Ignorance
Made me see more than wisdom
Makes me now; Bluntness made me
Assume what I could not know.

But now, poor me! I see naught, it seems—
Much, much less than before, though
I have labored, and am laboring
Forever more!

Sometimes I feel as if though
 I knew— I do know sometimes,
 I say; and yet, when I think of the
 Vast power of Nature, who made
 You, and perhaps me, too, I feel
 As if I were a particle of
 Dust in the immeasurable Universe.
 I fear when I meditate her
 Powers. 'I am mightiful,' she says. 'Fear no
 One, and dare everybody.'
 "But to you, Oh, plant! I should
 My lamentations direct. I see—I
 See—I see thee cry, bleed, crippled,
 Weakened, through my unknowingness.
 Though I knew thy life, I knew not
 Thy feelings!"

VINCENT D. CALEND.

"LOVE IS LIFE—GOD IS LOVE"

With love cometh knowledge, oh! child of the earth,
 She guards the sweet fountains of music and mirth,
 She will lead thee where fountains of joy have their birth.

Oh! seek her then ever thro' labor and song,
 And end the rude conflicts that hate would prolong,
 'Tis love, and love only, can triumph o'er wrong.

Oh! the world knows not yet half the duty of love—
 It never has tasted the sweetness of love,
 It dreams not, it feels not how *holy is love*.

"Love is life,"—"God is love," and the infinite source
 Of all forms and impressions of beauty and force,
 What mortals may hope then to trammel its course?

Love lays the foundation of worlds, and her hands
 Form the billows of ocean to cradle the land,
 And she buildeth the hills out of atoms of sand.

Love weaves the fair curtains looped up by the stars,
She maketh the swift winds and lightning her cars,
And the blossoming clouds of the morning are hers.

Love nothing despiseth, or counteth as vain;
What is, she improves; in her hand "*loss is gain.*"
E'en the smoke of a battle she turneth to rain.

Love "thinketh no evil," she "seeks not her own."
From the peasant who reaps, to the king on his throne,
She exacts not her tythe till the harvest is grown.

Thro' ages unnumbered she reaps and she sows,
Then patiently waits till the blossoming rose
And the lilies of love all their beauty disclose.

The soil planted first in each bosom is self,
And its flowers are man's pleasures, its fruits are his pelf,
While *justice and truth live in books on the shelf.*

But, oh! 'twill be shown in the growth of each soul
That the highest self-love seeks the good of the whole,
And this heaven-born truth every act will control.

All hearts thus obeying her holy decree,
Will sing in earth's temples the songs of the free,
'Tis *Love*, and *Love* only, can make the *heart* free.

BELLE BUSH.

True fortitude I take to be the quiet possession of a man's self and an undisturbed doing his duty, whatever evil besets him or danger lies in his way.—*Locke.*

Across the sea of birth and death, "wisdom" is the handy bark, wisdom is the shining lamp that lightens up the dark and gloomy world.

PERFECTION

Let our lives be great and not petty. The great life is the happy life, and the one whose ideas are great is himself great; for matter shapes itself to the will of the informing Spirit, and a life petty from the outer standpoint may be made great by the splendor of the ideal that ensouls it. If we cannot do great things let us do small things perfectly; for perfection lies in the perfection of every detail and not in the size of the act. There is nothing great, nothing small, from the standpoint of the Self. The act of the King whose will shapes a nation is no more great from the standpoint of the Self than the act of the mother who nurses a crying child. Each is necessary, is part of the Divine activity. Because necessary, it is great in its own place, and the whole, not any part, is the life of the Self. It is like a mighty mosaic, and any fragment which is not in its own place makes a blot on the perfection of the whole. Our lives are perfect as they fill the appointed gap in the great mosaic, and if we leave our work undone while we yearn after some other, two places may be left empty, and the whole ill done.—*Annie Besant in The Theosophist.*

The priests of Baal were as cocksure of being right when Elijah proposed testing their flying methods as the vaccinators and toxin advocates, and we naturally infer that when children have died suddenly after an injection of anti-toxin their god was on a journey. A number of cases of sudden death following the injection of anti-toxin have been reported in "The Journal of the American Medical Association," but if all the deaths due to anti-toxin since this last superstition was launched were published, no modern journal would have space enough to record them. As for medical statistics, they are made up of shameless lies, and in great measure cannot be relied on. If facts alone were published, vaccinators and anti-toxin advocates would be heartily ashamed of themselves.

—*Dr. John C. McCandless in "The Liberator."*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

MIND AND METAPHYSICS

In the general literature of the day it is clearly evident that there is a rapidly growing interest in the study of the mind. Several important books on the subject have appeared recently, and numerous articles in the standard magazines show that the mind is receiving more attention than ever before as a subject of importance in the advanced thinking of this period. This indicates progress, as the mind of man is the instrument of all advancing action in the world. No act is ever begun until the mind has conceived it as a possibility, and no accomplishment is entered into until a mental plan has been formulated involving the action of principles and the operation of laws that are common to life.

These facts bring the action and the operations of mind directly on to the plane of metaphysics, which is the science of mental operation. There can be no metaphysics without mind and its operations, and there can be no intelligent operation of mind entirely outside of metaphysics or independent of its principles. The study of one of these subjects, therefore, brings one directly into the realm of the other, and the two proceed together in all real investigation. Metaphysics is the subject—the knowledge of the finer forces and the real features of life and being—while the mind of man is the instrument through which the operation of knowing can be realized.

It is, therefore, a most encouraging sign of real progress in upward directions that the mind itself is receiving special attention in serious ways, and thus that metaphysics, also, which is the greatest of all sciences, is rapidly coming to the foreground as an important study in every-day life. Whether recognized as a fact or not, all real study of the mind and

the mental forces becomes in a measure a study in metaphysics, because all of the activities so generated rest entirely upon those principles of life which are the very foundation of metaphysics.

This growth and progress indicates the acquirement of permanent understanding, which means advancement for mankind in all ways.

This kind of development has always been the prime object of existence of *The Metaphysical Magazine*. Therefore we rejoice in each new evidence of a gain in appreciation of the deep principles which mean so much for mankind.

A WARNING GIVEN

The following narrative gives a very interesting account of an experience of a Boston dentist. The case has been investigated by the Society for Psychical Research. This class of psychic phenomena gives interesting material to the student who thinks closely and rationally about such matters. The account is given in the *Boston Transcript* by a man who entered the dentist's office soon after the occurrence:

"I had occasion to require the services of a dentist, and when I went to his office at the time appointed I found him in a very excited state of mind, caused, he told me, by a very strange occurrence. The office is a pleasant room facing the Common on Tremont Street, and in one corner, the farthest from the windows, the dentist had a small work bench, partitioned off from the rest of the room, and there had his copper vessel which he used when vulcanizing the rubber for the setting of false teeth. He had been working at a set of teeth, and was bending over the bench on which was the copper containing the rubber, when he heard a voice calling in a quick and imperative manner these words, 'Run to the window, quick! Run to the window, quick!' twice repeated. Without thinking from whom the voice could have come, he at once ran to the window and looked out to the street below, when suddenly he heard a tremendous report in his workroom, and looking around he saw the copper vessel had exploded and had been blown up through the plastering of the room."

THE AGE OF THE WORLD

About the time when Mr. Darwin wrote the "Origin of Species" there were many geologists who thought that the earth must have been in existence at least 230,000,000 years. This view was rudely shaken by the calculations of the mathematical physicists, who, basing their computations on the time required for a world, once hot, to cool, declared that the sun itself could not have existed for more than half that period at the outside. The discovery of radium and the theories of radioactivity will apparently shed new light on this difficult problem. Hon. R. J. Strutt writes to *Nature* from the Imperial College of Science that an experiment lately made seems to afford direct proof of the great antiquity of radioactive minerals. A sample of thorianite was found to contain nine cubic centimeters of helium gas per gram, and reckoning from the annual rate at which helium is produced per gram the conclusion is reached "that the 9 c.c. initially present cannot have accumulated in less time than 240,000,000 years." It is added that "experiments on a larger scale that are in progress will probably lead to an extension of this estimate." There is a notable resemblance between this result and the figures of the geologists. Nothing a few years ago would have seemed more unlikely than that a mineral derived from the earth's crust should reveal its age in the laboratory.—*N. Y. Herald*.

In the days when parchment was the only writing material used, it was sometimes difficult to obtain a sufficient supply of it, and when this happened the monks and other ancient writers used to wash or rub out the writing already on a parchment and use it over again. This was called a "palimpsest." At times the original writing was not obliterated entirely, and many works have been recovered by modern means. Cicero's *De Republica* was thus restored. It had been partially erased to make place for one of St. Augustine's Commentaries. This was first copied and then erased from the parchment, and Cicero's original manuscript came to light.

Our eyes are holden that we cannot see things that stare us in the face until the time arrives when the mind is ripened; then we behold them.—*Emerson*.

THE EVOLUTION OF THE WORLD

I wish here to present to you, in accordance with recent scientific knowledge, a correct world-picture; in other words, by the amalgamation of natural science and latter-day practical metaphysics, to enable you to understand better what this material world is, and show how it is possible to emerge from the mists of shifting appearances into the sunlight of eternal facts.

Metaphysical action produces practical effects as far exceeding those obtained by physical methods as sunlight exceeds starlight.

The theory or world-hypothesis that I am about to give you has been gradually evolving, and now covers and explains every known fact of the material consciousness, whether physical or moral; and this theory is daily being corroborated by leaders in natural science all over the world.

SOME MYSTERIES TO BE EXPLAINED

Among the many facts known to investigators, and which have been impossible to adequately explain under any other theory, are those due to thought-reading, prophesying, clairvoyance, clairaudience, and other forms of psychometry, hypnotism, spiritualism, the results obtained by the Indian yogis, theosophists, Mohammedan fakirs, witches and sorcerers of olden days. Other mysteries are the water-finding by means of hazel rods, etc., the phenomena known as ghosts and visions, the miracles and enchantments referred to in the oldest known writings and in our Bible, as also the healing done by numerous sects.

What is the ether? Is the earth, as is believed, flying through the ether at the rate of about 20 miles per second, while the ether is believed to be denser than the densest steel? Why is our view of what are called natural laws so constantly being changed? What is electricity? What indeed is vibration or force? How did Bidder, and others, called calculating boys, seem to see in the air the answer to any mathematical questions without making any calculations? Why does one speaker electrify an audience and another have no effect? Why does a "rot" sometimes set in at cricket? Why is one man lucky and another man unlucky? Why does a man die of fright?

Why does one person catch a disease and another, under similar circumstances, be free from it? Why is the practice

of medicine so different in different countries and at different periods, and why have the drugs used been so constantly changed? To what is the effect of homœopathic doses due? How is it that such circumstantial records of the healings of various diseases by the touch of English kings have been handed down to us?

How does news travel so quickly in Central Africa, Egypt, and other places? What was Rarey's secret for taming horses and what was that of Major Wood? How is it that a serpent fascinates a bird? Why did not the tiger spring upon Sir Charles Napier but slink away when gazed at fearlessly?

There are also other things of greater importance that have puzzled men for ages. For instance, why did God permit evil to come into the world? (the greatest puzzle to all schools of thought). What is the reason of evolution? Is there anything beyond Darwin's "Selection and Environment," or, as Wallace puts it, "the struggle for existence"?

Why is the world so full of mysteries, and finally why has it been that the more we know the more difficulties we find and the less we find we know?

WHERE THE ANSWERS ARE TO BE FOUND

The solution of all these difficult questions is the fact that this so-called material world is only a world of mental phenomena, and matter is merely the manifestation of thought and can be made to appear and disappear by thought, and this scientifically in two different ways.

There are three great classes of thinkers, who, approaching the knowledge of this so-called material universe from different points of view, have always been more or less antagonistic. These are the theologians, who look at things from a religious point of view; the natural scientists, who look at things from a material point of view; and the philosophers, who look at things chiefly from a metaphysical point of view.

During the last few years a great change has been taking place among the advanced workers in these three schools of thought, the least change being among the metaphysicians and the greatest among the natural scientists. For generations these three classes of thinkers, starting from a slough of ignorance, have been climbing up the mountain of knowledge and getting out of the mists into the bright sunlight. Getting near the peak, the theologian looks around on one side and is staggered to find the scientific man close within reach, and on the

other side finds the metaphysician likewise emerging from his wilderness of theories into practical politics.

All religion is a question of man's belief in God; and to find out a man's religion you must find out what he thinks of God. Whether God passes under the theologian's name of God, Elohim, or Jehovah, under the scientific man's name of cause or nature, or under the metaphysician's name of mind, we find that religion, which we may almost define as the knowledge of God, or good, has presented a steady evolution; and when we have arrived at a knowledge of God we will find that we have come to the end of the world.

The end of the world simply means the end of all sin, sickness, worries, troubles and limitations. That is to say, individuals will at length wake up to find themselves perfect beings with perfect powers. In fact, they will find themselves made in the image and likeness of God; that is to say, expressing the attributes of God.

Heaven is a perfect state of consciousness, consisting of (1) what the three classes of thinkers call God, Cause, and Mind, and (2) what the metaphysicians call the manifestation of mind—the real people, the real trees, the real things of which we appear to see the false concepts around us. As God must be absolute good, and (as the Bible shows us) Life itself, Love itself, Truth itself, this perfect world must be governed by the Principle of all good; and if man be made in the image and likeness of God, man—the real man—must have eternal life, be absolutely loving, truthful and honest, active, energetic, and absolutely joyous, having all wisdom, intelligence and knowledge of what he requires.

For some years, reasoning from the analogy of an imagined two-dimensional being, conscious only of length and breadth, and unable to recognize height or depth, or anything above or below him, and therefore unconscious of this three-dimensional world, various thinkers have thought that there might be a world of four dimensions, of which we three-dimensional beings were equally unconscious. Now heaven may truly be described as a world of four dimensions, wholly spiritual; and everything that we see around us is only this four-dimensional world seen wrongly, seen materially, since the material man is only conscious of three dimensions of it, and this consciousness is wholly false. To you all in heaven now comes a constant succession of perfect ideas which God as Life sends, God as Truth enables you to understand and enjoy, and God as Love causes you to pass on to your fellow man in order to give him the joy that you have received from them.

In other words, you are always exchanging perfect ideas with your fellow beings.

Man being four-dimensional and spiritual, of which three dimensions are seen, everything about you is simply something connected with your spiritual self seen falsely, seen materially. For instance, the spiritual reality of the hand is the power to grasp an idea. Your spiritual teeth, however, are the capacity to analyze and dissect the ideas; with your spiritual internal organs you digest, assimilate and understand the ideas; and the arm is really the power with which you reflect them; that is, call the attention of your fellow man to them, or pass them on. The lower limbs are your power to move in thought from idea to idea.

The spiritual reality of the head is capacity. For instance, the ear is the capacity to understand; the eyes the capacity of spiritual perception, as distinguished from the actual understanding, which is done with the spiritual reality of the internal organs. The human being does not see with his eyes, or hear with his ears. All such action is mental.

The human being or material man is a marvelous being when even a few of his limitations are got rid of, and so extraordinary are his powers that many think that in the material man lies the real spiritual being, and have confused the subconscious mind (or, as Mr. Myers called it, the "subliminal self") with the real spiritual man that is made in the image and likeness of God.

MENTAL SENSES

For centuries these powers have been more or less recognized. For instance, it has been found that man has the power of seeing things at any distance. I was asked to accompany a well-known medical man, the leading authority on the human mind, to test another well-known doctor who found that he had psychometric powers; that is to say, power of seeing things at a distance. Among other wonderful things that he did he described the sister of the doctor with whom I went, who was lecturing 200 miles away. He gave many details of the room, the people, and so on. Neither the doctor nor I knew anything of the facts, but on making inquiries afterward we found that he only made two mistakes out of the many statements that he made.

One of the well-known Central African explorers happens to be a friend of mine, and on asking him how it was that news traveled with such rapidity in Central Africa, he told me that

when the natives wanted to know anything they merely took a little black boy and hypnotized him and then asked him questions, when he was able to see things at any distance and reply correctly to the questions. In Abyssinia there is a tribe who habitually practice this. As a matter of fact, the boy was de-hypnotized, because we are hypnotized into the belief that we have not this power of sight—sight being purely mental. I could give many instances of my own knowledge.

Hearing also is mental, and the human being has the power of hearing at any distance.

WHAT IS MATTER?

It is beginning to be recognized that the ether is the source of all so-called activity in the material world. One of the things that I first found was that this ether consists of "lines of force" at right angles to each other, each line being a high-tension current right above the Marconi waves.

Now if the ether, or fundamental basis of the so-called material world, consists of these "lines of force," or "false beliefs," what is matter? It can be technically explained as follows: Somewhere, not everywhere, where these lines of force cross each other, they, so to speak, roll up into the electron, believed now by scientific men to be the smallest particle of matter. This is simply the action of one line of force at right angles to another. Lord Kelvin's "vortex whirl" is really the twist in these two lines of force caused by their attraction one toward the other, which gives them a vibration in two dimensions instead of one, thus enabling them to be what is called "visible" in the form of matter to the so-called human mind.

For ages philosophers have recognized that the material world is not all that we have thought it to be. Professor Oswald, of Leipzig University, one of the leading scientific men of the day, says: "Matter is a thing of thought, which we have constructed rather imperfectly for ourselves to represent what is permanent in the change of phenomena." Huxley writes: "After all, what do we know of this terrible 'matter,' except as a name for the unknown hypothetical cause of states of our own consciousness?"

Recently, scientific men have identified matter with electricity or force. And about five years ago Professor Osborne Reynolds, of Owens College, Manchester, showed that he had proved mathematically that matter was a non-reality, or, as

he called it, "an absence of mass." I have never heard a suggestion, even, that he made a mistake in his mathematical proof.

THE RIGHT AND THE WRONG WAY OF WORKING

I was once asked by the *Daily Mail* to look into the results of Mr. Hart, who claimed to be able to move matter with his mind. I found that his results were all purely physical and was able to reproduce them. Without telling him this, I asked him why he did not get the same results when the article he moved was entirely covered by glass; and he said that it seemed to insulate his thought, which he recognized was an electric current. I then told him what his results were really due to. A week afterward, while standing at the end of my room, he was able, under test conditions, to move in any direction I wanted an aluminum needle in front of me, entirely closed in by glass. At the end of a quarter of an hour perspiration was streaming down his face, he was dead tired, and could not cause the slightest movement. I then explained to him that he could not work in this way at all without harming himself, and showed him the proper way to work by turning in thought to God and heaven, explaining to him the harm that working as he had done would do him. He quite recognized it. Still more wonderful results have been obtained by people who, hearing of my investigations, have come to me at various times.

A consulting physician of Harley Street, probably the leading medical authority on the human mind, invited me to go to his house one afternoon, as he wished to ask a dozen of the leading faith healers, or, as he called them, spiritual healers, to meet me, to see if I could help them.

He commenced by saying that he had found that "faith healing" was done all over the world, by faith in God, drugs, doctors, massage, electric light, color, holy wells, amulets, and even incantations to devils. He said that as far as he could tell there was no difference between the healing done by these different faiths, and in fact at one end of Lake Zürich there was an establishment where they healed by incantations to devils, and at the other end they healed by prayer to God; and he thought that the healing done at the devil end of the lake was, if anything, the better of the two.

He then said: "Does this mean that all this healing is due to the action of God?" No one answered him, and he then turned to me and asked me if I could explain any difference.

I said that if any one was ill, and either the patient or any one else knew strongly enough that the patient was well, the patient appeared to be well instantly, and he could precede that knowing by prayer to God or by incantations to devils. This had nothing to do with it, as the action was solely due to the human mind of a man knowing that the person was well.

Jesus said, "When you pray believe that you have received and you will receive." What His words really signify is, Believe the truth, namely, that you are now a spiritual being in heaven, the Son of God, and that you—that spiritual being—have received everything it possibly needs; and then you, the material being (the counterfeit), will be out of your human difficulty. You never know what you will receive. All that you can be certain of is that your want will disappear.

Sin, sickness and trouble appear fearfully real to us in this material world, but they are not real in an absolute or philosophical sense.—*F. L. Rawson* in "Brotherhood."

What good I see humbly I seek to do,
And live obedient to the law, in trust
That what will come, and must come, shall come well.
—*Sir Edwin Arnold.*

What house more stately hath there been,
Or can be, than is Man?
—*George Herbert.*

Why dost thou try to find
Where charity doth flow?
Upon the waters cast thy bread,
Who eats it, who may know?
—*Goethe.*

"LOVE IS LIFE—GOD IS LOVE."

"Nothing useless is or low,
Each thing in its place is best,
And what seems but idle show
Strengthens and supports the rest."
—*Longfellow.*

MAGNETIC MYSTERY

Has what is known as personal magnetism any connection with terrestrial magnetism? Mr. James I. Wedgwood, arguing from a case in his own experience, believes that the two kinds of magnetism can be associated. He put forward the hypothesis before a gathering of the London Spiritualist Alliance on the 11th ult., in explanation of recorded "levitations," or liftings, by an invisible agency, of the saints in mediæval times.

"I have a friend in London, a lady," said Mr. Wedgwood, "who possesses the remarkable gift of being able to magnetize and demagnetize a needle, or other steel object, at will. She will bare her arm, take a needle between her thumb and forefinger, and show you, by touching another needle with it, that it is not magnetic. She will then hold the needle in full gaze, and will show you that the needle is now possessed of magnetic properties. She will take up the needle again and demagnetize it by this force which is in her. She says she feels there is some power in her which is able to evoke an answering response from without her, and that when this interchange takes place magnetism or demagnetism is accomplished." Thought, Mr. Wedgwood went on, was accompanied in the brain by electrical activity. It was only one step further to say that there was magnetic activity within the human brain. This interchange of human and terrestrial magnetism accounted, possibly, for the wonderful lifting of immense stones by the builders of ages ago, which modern engineers had never been able to explain.

—*The Health Record.*

Do not tell a friend anything that you would conceal from an enemy.

Observe this short but certain aphorism: "Forsake all, and thou shalt find all."

—*Thomas à Kempis.*

Persons who are very plausible and excessively polite have generally some design upon you; as also religionists who call you "dear" the first time they see you.

—*Spurgeon.*

Time wasted is existence; used, is life.

—*Young.*

The thing men get to believe is the thing they will infallibly do.

—*Carlyle.*

THE STANDARD OF RELIGION

The dogmatism of the church not only cuts life in two by the sharp dividing line of death, it cuts character itself in two, stirs up strife in the heart of the individual, and sets the most earnest at issue with themselves in regard to the essential qualities of character. It comes about thus: The popular religion sets up a standard of character that is felt to be unnatural, and is practically unattainable. It places at the top of the perfected character certain qualities which it calls "spiritual"; qualities distinct from what we know as truth, integrity, virtue, kindness, goodness of heart, faithfulness of will; qualities that find no room for exercise in the arrangement of human affairs and no sphere for expression in the usual modes of feeling. In order to make these qualities clear and tangible to apprehension they have from time immemorial been associated with certain forms and usages, such as attending church, observing the Sabbath, practising religious customs in the family, namely, family prayers, reading of the Bible, grace before meat; aiding ecclesiastical causes, sustaining missions, supplying the funds of tract societies and Bible societies, giving a portion of time and means to the maintenance of "the faith." Hence an artificial, external and mechanical rule of duty. The performance of such acts as have been described is held to be incumbent on all self-respecting people. They comprehended a large part of the duties imposed on Christian people; no one was approved of who neglected to discharge them, and they who punctually, fully, openly discharged them were held in high esteem; the omission of other duties was overlooked if these were performed. The directors of religious opinion even went so far as to declare that other duties might be neglected, even shamefully slighted and violated, in consideration of an exact discharge of these.

Thus it comes about that duty of the most solemn description, duty in its most impressive aspect, duty surrounded by the most awful sanctions, was stripped of every moral and spiritual element, was made empty, formal, mechanical, a matter

of routine, a thing that could be done without the smallest admixture of heart or conscience; a bow, a genuflexion, the repetition of unmeaning words, giving bodily presence at a sermon, dropping a few spare dollars into a contribution box, putting the name to a popular subscription list, outweighed the substantial qualities of honor and fidelity. The effect on virtue was most disastrous. The heart of virtue was killed, the humanity was taken out of it, and the shell that remained only suggested more bitterly the loss of the fruit.

—*Octavius B. Frothingham.*

You are now, in mind, body and estate, just what previous thinking has made you. Habit is a force to be harnessed. Every repetition of an ideal makes its impression deeper. There is more and more of its quality lodged in the subconscious mind. There it lives.—*Henry Wood.*

Do good to thy friend to keep him, to thy enemy to gain him.
—*Benjamin Franklin.*

Doctrine is nothing but the skin of truth set up and stuffed.
—*Henry Ward Beecher.*

He is rich who wishes no more than he has.
—*Cicero.*

Expense of time is the most costly of all expenses.
—*Theophrastus.*

Each heart is a world. You find all within yourself that you find without. The world that surrounds you is the magic glass of the world within you.
—*Lavater.*

For the sake of one good action a hundred evil actions should be condoned.
Chinese Proverb.

Before the immense possibilities of man, all mere experience, all past biography, however spotless and sainted, shrinks away.
—*Emerson.*

Wisdom is the grateful medicine for all the defiling ills (of life) *asravas*: wisdom is the axe wherewith to level all the tangled (prickly) forest trees of sorrow.

Wisdom is the bridge that spans the rushing stream of ignorance, lust; therefore in every way, by thought and right attention (listening), a man should diligently inure himself to engender "wisdom."

Having acquired the threefold wisdom, then, though blind, the eye of wisdom sees throughout; but without wisdom the mind is poor and insincere (false).

Wherefore let the enlightened man lay well to heart that false and fruitless things become him not, and let him strive with single mind for that pure joy which can be found alone in perfect rest and quietude.—*Selections from Buddha.*

A children's journal, *De Gulden Keten*, published in Java by Mrs. Motman Van Gelder, gives an interesting case of memory of a former life in a little body. A Javanese chief at Palembang, in the island of Sumatra, had a little son, who had a room of his own and a cupboard in which he kept his toys. The child fell ill and died. Some years later a Javanese and his wife came to Palembang from a distant district with their little son. When they reached the town the child recognized it, though it was his first visit—in this life. He begged his parents to go with him to the house of the chief mentioned above, and, arrived there, went straight to the room of the child who had died, and, opening the cupboard, asserted vehemently that the toys were his. This is so good and so likely a case of memory that it would be useful if Mrs. Motman Van Gelder would take some little trouble in ascertaining the exact facts: the name of the chief, the age of his child at death and the date of the death, the names of the parents of the second child, the date of his birth and of the occurrence related above; whether the room and toys of the chief's child had been left untouched during the years that elapsed between the death of one child and the visit of the second. If these facts could be ascertained and verified the case would be a good piece of evidence. Without exact verification it only remains an interesting and probable story.

—*The Theosophist.*

THE ART OF FORGETTING

Much is said and written nowadays about cultivating the memory. Schools have been established for the purpose of teaching memory culture.

All a very good thing. A good memory is necessary to success, business and social. A well-trained memory is a very useful faculty to possess. It not only makes smooth the way of its possessor, but it is so much capital stock to his credit.

But with all our memory training we should also learn the art of forgetting. Perhaps more of us need to learn how to forget than to learn how to remember. Forgetting can be learned as easily as remembering, but it requires exactly the opposite kind of training. Even learning how to forget things we should forget will help us to remember the things we should remember.

The things that are unpleasant, the things that irritate, the things that make us feel bitter and unkind—these are the things we should forget.

The health of the body as well as of the mind depends upon forgetting. To let the memory of a wrong, of angry words, of petty meanness, linger and rankle in your memory will not only dissipate your mental energy but it will react upon the body. The secretions will be diminished, digestion impaired, sleep disturbed, and the general health suffer in consequence. Forgetting is a splendid mental calisthenic and a good medicine for the body. . . .

By forgetting you will develop for yourself a sunny disposition, a good temper, a cheerful answer, a healthful body. Forgetting keeps at bay wrinkles and old age. It beautifies the countenance with a beauty all its own—peace, contentment, health.

How shall you forget? By turning your mind to happier things. When the remembrance of unpleasant things crowds into your mind use your will-power and deny them a foothold there. Turn your thoughts immediately to the happy moments that have been yours. Deny the disagreeable things any place in your thoughts. Pick up a book and read, or go to some place. Get out into the fresh air and walk or ride. Fill the mind so full of other matters that there will be no room for the disagreeable memories.—*The Health Record*.

Is it worth while to listen
 To aught that the world may say?
 Is it worth while to heed the praise
 Or blame—of life's short day?
 Let men slander as they will,
 And whisper falsest words of ill—
 Don't mind—but keep thy spirit still
 Noble, pure and true.
 For in this mortal life of ours
 We form the life that is to be—
 Our habits form our characters—
 And characters our destiny.
 It matters not what men may say—
 Of no avail is slandering spite;
 For naught can harm the steadfast soul
 That trusts in God and does the right.
 —*Herald of the Golden Age.*

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you.—*Charles Kingsley.*

It is much easier to be critical than to be correct.
 —*Disraeli.*

It takes ten pounds of common sense to carry one pound of learning.
 —*Persian Proverb.*

The richest minds need not large libraries.
 —*A. B. Alcott.*

The sign of health is unconsciousness.
 —*Carlyle.*

The spiritual will always body itself forth in the temporal history of men; the spiritual is the beginning of the temporal, always determines the material.
 —*Carlyle.*

The sorest tempest has the most sudden calm.
 —*Socrates.*

Wise sayings are as saltpits; you may extract salt out of them and sprinkle it where you will.
 —*Cicero.*

FORESTRY AN ISSUE IN NATIONAL DEVELOPMENT

“A very few years ago ‘forest conservation’ was little more than a phrase; to-day it is a vital issue in our national development,” says Treadwell Cleveland, Jr., in a circular on the status of forestry in this country which has just been issued by the United States Forest Service. “In connection with the general plan to conserve all natural resources it is the most important and far-reaching economic policy ever adopted and pursued by any nation.

“The forest is one of the chief supports of the whole material fabric of our civilization. The forest means not only a permanent supply of wood, and the life of all the industries which depend upon it, but also the control of the waters for human use. There is only barrenness in the future of the nation which has lost the use of wood and the control of water.

“The sort of use that was made of natural resources during the pioneering stage, while right enough at the time, is far too wasteful to be carried on into the new industrial era. In order to know how to use a thing, however, it is necessary first to find out how much of it there is to use, and taking stock of our forest resources has led to startling results.

“It has shown that we are still destroying the forest as we use it; that we are taking from it every year three and a half times as much wood as is added by the new growth. It has shown that less than one-third of the growing trees felled by the lumberman is ever used at all, so that two-thirds of all the timber cut is simply destroyed. It has shown that one-eleventh of all the forests are swept by fires every year, and that on the average, since 1870, forest fires have yearly cost \$50,000,000 in timber and fifty lives. It has shown that over ninety-nine per cent. of the forests in private hands—which comprise three-fourths of all the forest land and four-fifths of all the wood—is thus devastated by destructive use and the scourge of unchecked fires, while less than one per

cent. is properly handled for successive crops or effectively protected from fire. The forest as a resource is rapidly being obliterated.

“But the inventory of the forests has had yet other ugly facts to reveal. With the disappearance and deterioration of the mountain forests the nation is losing control of the streams, which are useful in our civilization in ways and degrees unparalleled by any other resource. Pure water for domestic purposes is, of course, indispensable; usable water at the right seasons is the sole reliance of the great projects by which the arid lands are vivified by irrigation; cheap water transportation is a matter of dollars and cents to every citizen; trustworthy power streams are the key to the age of electricity, at the gates of which modern industry is standing. Yet the guardian of the waters is steadily compelled to retreat before the ax and fire.

“In waste alone we reject more than two-thirds of the lumber that might be taken from the standing trees. At least half of this waste is unnecessary. In the first place, we waste the forest by refusing to take advantage of its full capacity for growth. Protected and properly managed, our forests will produce far more wood than they do at present. But while it is wasteful to cripple the forest by a violent lumbering which destroys young growth—the promise of the future forest—it is doubly wasteful to lock up the forest and let the ripe timber die and decay, for in the former case the forest at least contributes a temporary supply of wood, whereas in the latter case it contributes no wood at all.

“It is not use which destroys the forests, but waste. Not use as such, but destructive use, combined with inexcusable neglect, is causing the forests to dwindle under our progressive demands upon them. The problem, therefore, is not to be solved by disuse but by wise use and protection. These, together, will so stimulate forest growth that the needed wood may be harvested without depleting the stock on hand, and will keep intact the protective cover at the stream sources.”

The poor are only they who feel poor.

—*Emerson.*

HYPNOTISM AND ANÆSTHETICS

It is a remarkable natural law that wherever pride and prejudice are the primary causes for opposition to any well-established series of facts the intelligence is liable to become warped. . . . The comparison of hypnotism with anæsthetics is an unfortunate one for the latter practice, as the recently very much discussed death percentage from operations under anæsthetics at Guy's and other hospitals clearly proves. It is admitted 33 per cent. of cases treated have died from the effects of the anæsthesia, apart from those who are admitted to have collapsed as the result of the operation, and which is given as about 16 per cent.

This fearful death rate from anæsthesia cannot have suddenly sprung upon us as a sort of epidemic. . . . Unfortunately, the craze for operations for inflammation of the bowels, under its new name of "appendicitis," has very materially added to the death list; and I have no doubt whatever, as a practical magnetizer who has spent many years in dealing with cases of nervous collapse, and the effects tending toward that condition from shock to the physical system, that the majority of the deaths are entirely due *to the operation* and not to the anæsthetic.

For the benefit of my medical readers who accept the broadcast statement of there being no use for the cæcum, or appendix, I desire to emphatically state that there is every use for it as there is for every other part of the human system. The appendix is a pocket-like receptacle for mucus or slimy fluid which is invaluable as an aid to digestion. The removal of this organ must inevitably add materially to chronic constipation.—*W. H. Edwards* in "The Occult Review."

An interesting experiment is going on in Germany of administering justice without the aid of lawyers.

—*Chicago Legal News.*

The thought is always prior to the fact; all the facts of history pre-exist in the mind as laws.—*Emerson.*

Thought is silence.

—*Sheridan.*

Through wisdom is an house builded; and by understanding it is established; and by knowledge shall the chambers be filled with all precious riches.

—*Bible.*

BROTHERHOOD

The crest and crowning of all good,
 Life's final star, is Brotherhood;
 For it will bring again to earth
 Her long-lost Poesy and Mirth;
 Will send new light on every face,
 A kingly power upon the race.
 Until it come we men are slaves,
 And travel downward to the dust of graves.

Come! clear the way, then, clear the way!
 Blind creeds and kings have had their day.
 Break the dead branches from the path;
 Our hope is in the after-math—
 Our hope is in Heroic Men,
 Star-led to build the world again.
 To this event the ages ran;
 Make way for Brotherhood—make way for Man.
 —*Edwin Markham.*

UNIVERSAL LOVE

If it were given me to ask one blessing,
 To crave one gift from the great powers above,
 I would bend low and in a deep appealing
 Beg for full consciousness of universal love.

Sometimes the wrongs of earth seem so appalling,
 The curse of birth almost makes death a bliss;
 Hearts ache and break, and life seems hopeless striving,
 And right and love are hid in human mist.

We need a sense of universal justice
 To lift our life to where it soars and sings;
 We need a consciousness as high as heaven
 To see all life as Love—all men as Kings.
 —*X in The Theosophist.*

Buy not what you want, but what you need; what you do not
 want is dear at a cent.
 —*Cato.*

The love of gain never made a painter, but it has marred
 many.
 —*Washington Allston.*

YOUTHFUL IMPRESSIONS

A little Londoner who went into the country to spend Christmas was catechised at the village school as to his impressions of the country. "I like it pretty well," said the little chap, "but there's some things I don't like as well as in London. There's the way you get your milk, for one thing. In London they get it from a nice, clean shop; down here you get it from a dirty-looking cow standing in the mud."—*The Vegetarian*.

WHEN NOT TO OPERATE

Colonel Alonzo H. Stewart, deputy sergeant-at-arms of the United States Senate, tells of a surgeon who operated upon an official for appendicitis; two months later operated upon his wife for appendicitis; and inside of the year made similar operations upon three of his children. Moreover, during the same year he operated upon about fifty individuals in the same city for the same complaint. Whenever any symptoms gave excuse for it, he required his patients to go under the knife for alleged appendicitis—at \$250 for each operation.

One afternoon the official spoken of called at the surgeon's office to make partial payment of his indebtedness for services rendered, and the doctor's favorite dog came into the room half doubled up, and whining with pain. He laid down and moaned in agony. The visitor asked what was the matter with the dog, and was answered:

"The poor fellow has a painful case of catarrhal appendicitis."

"Are you going to operate on him?"

"What! Operate on my own dog?" exclaimed the surgeon. "By no means. Why, that dog's worth a hundred dollars!"

—*Unity*.

PROVERBS

If you agree to carry the calf they'll make you carry the cow.

If you cannot drive the engine, you can clear the road.

If you cannot have the best, make the best of what you have.

If you cannot make a man think as you do, make him do as you think.

PUBLICATIONS RECEIVED

- BUDDHISM AND CHRISTIANITY FACE TO FACE.** By J. M. Peebles, M.D. Paper, 107 pp. Price, 30 cents. (Postage 4 cents.) Published by the Author, Battle Creek, Michigan.
- TWELVE LESSONS IN CHRISTIAN HEALING.** By Charles Fillmore. Cloth, 208 pp. Unity Tract Society, Kansas City, Missouri.
- MYSTICAL TRADITIONS.** By Isabel Cooper-Oakley. Preface by Annie Besant. Paper, 310 pp. Price, 4 shillings. Ars Regia, Milan, Italy.
- ILLUMINATED LESSONS AND TREATMENTS IN THE SCIENCE OF LIFE.** By Anna V. Harper Rutherford. Paper, 143 pp., 50 cents. Published by the Author, Pueblo, Colorado.
- MENTAL SCIENCE.** By Oliver Huckel, S.T.D. Cloth, 252 pp., \$1.00 net. Postage, 10 cents. Thomas Y. Crowell & Company, New York.
- PROCEEDINGS OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.** Volume III, Part I. July, 1909.

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THE EGYPTIAN MYSTERIES

III

THE SUPERIOR RACES

PECULIARITIES OF THE GODS AND SOULS

In regard to the extreme races (the gods and souls) the former is chief, superior and perfect; the other is inferior and imperfect. The former can do all things at once uniformly and now; but the other is neither able to do anything completely nor immediately; neither speedily nor individually. The former generates all things and is guardian over them; but the latter has a natural disposition to yield and to turn submissively toward what it generates and has under guardianship. The former, being the original cause, has pre-eminence over all; but the latter, being dependent upon the pleasure of the gods as from a cause, is coëxistent with it from eternity. The former in a single decisive moment grasps the ends of all the energies and essences; but the latter passes from some things to others and goes forward from the imperfect to the perfect. Further still, there exists with the former the highest and unlimited, superior to all measurement, and so completely formless as to be circumscribed by no formative principles; but the latter is dominated by impulse, habit and inclination, and is held fast both by longings for that which is inferior and by being familiar with things of a secondary character. At length it is moulded in various ways and proportions from them. Hence MIND, the leader and king of the things that actually are, the demiurgic art of the universe,

is always present with the gods in the same manner, completely and abundantly, being established in itself unalloyed according to one sole energy. But the soul partakes of divisible and multiform mind,* adapting itself to the supreme authority over all. It also takes care of unsouled beings, having been itself born into various forms at different times. From the same causes, order itself and beauty itself are co-existent with the Superior races; or if it is desired so to express it, the First cause is coëxistent with these. But with the soul the allotment of intellective order and divine beauty is always associated. With the gods, the measure of all things, or rather the cause of it, is perpetually coördinate; but the soul is confined to the divine limit and only participates of this in a limited degree. With good reason there may be ascribed to the gods dominion over all beings, by the power and supreme authority of the First Cause; but the soul has defined limits within which it can have command.

Such being the different peculiarities of the races at the highest and lowest extremes, what we have now been saying may be understood without difficulty, and also the peculiarities of the intermediates, the demons and half-gods; these being each next to one of the extremes, resembling both and going out from both to the intermediate region, and so effecting a harmonious union by commingling them and joining them together in due proportions.

Let such, then, be considered the peculiarities of the first divine races.

DISTINCTIONS OF THE SUPERIOR RACES

Surely we do not admit the distinction of the Superior races to be what is suggested by thee: "a classification established by difference of bodies, the gods being distinguished by ætherial bodies, the demons by aërial bodies, and souls by

*The *Chaldaean Oracles* also recognize this twofold mind. The one, the Pure Reason or Intelligence, was placed over the first Triad. "The Mind of the Father named all things in threes, and governed them all by Mind." This mind they considered as sole, unparticipating, and essential. The other was described as participant and divisible into parts or qualities.

bodies pertaining to the earth." Such an arrangement would be like the assigning of Sokrates to a tribe when he was a Prytanis,* and is not proper to be admitted in regard to the divine races, which are all by themselves, unbound and free.† To make bodies their own first causes, as to their specific nature, appears to be a fearful absurdity; for they are subservient to these causes and subject to the conditions of generated existence.

Further still, the races of Superior beings are not in the bodies, but govern them from outside. Hence they do not undergo changes with the bodies. Yet they give from themselves to the bodies every such good as the latter are able to receive, but they themselves receive nothing from the bodies. Hence they cannot have received from them any peculiarities. For if they were as habits of the bodies, or as material forms, or some other body-like quality, it might be possible for them, perhaps, to undergo change together with the different conditions of the bodies. But if they preëxist separate from bodies, and unmingled with them, what rational distinction originating from the bodies can be developed in them?

In fact, this proposition in regard to these races makes the bodies actually superior to the divine races, since by such a hypothesis they furnish a vehicle for the superior causes and fix in them the peculiarities incident to their essence. Nevertheless, it is plain that if the allotments, distributions and assignments of those that govern are arranged with those that are governed this authority will be given to the more excellent. For it is because those that are placed over others are such that they receive thereby such an allotment, and give

*The Prytanis of Athens were fifty in number, and were selected from the Boulé or Senate. Sokrates, at the age of sixty, was chosen to that dignity.

†The Chaldean Theology did not unequivocally describe all the gods as "unbound." The seven cosmokrators, or rulers of the world, the lords of the zodiacal houses and the cosmic gods assigned to regions of the world, were bound to their respective jurisdictions.

this a specific character; but the essence itself does not become assimilated to the nature of the corporeal receptacle.*

Hence I may speak as regards this subject in its turn, but a supposition of this kind must be admitted in respect to the imperfect soul. For such a mode of living as the soul projected, and such an ideal as was ready before entering into a human body, there is a corresponding organic body, joined to it and a similar nature which receives its more perfect life.†

In respect to the superior races and those which as being universal include the origin of all, the inferior ones are produced in the superiors, the corporeal in the incorporeal, and, being encompassed by them in one circle, are governed by them. Hence the revolutions of the heavenly spheres‡ have been induced originally by the ætherial soul and are always inherent in it. The souls of the world also being extended to their own mind, are absolutely encompassed by it and primarily generated in it. In like manner also, the Mind, both that which is divisible (into attributes and qualities) and that

*The preëxistence of the soul in the eternal world, before becoming involved in the genesis and conditions of the earth-life, was generally believed. Even after being set free at death, it was supposed to be, after a period of less or greater length, again attracted back to the mundane sphere. Plato illustrates this by the Vision of Eros in the *Republic*. The choice of the earthly condition is made by the soul itself, and very generally it differs from what it had been in the preceding term of life in the world. "The cause is in him who makes the choice, and the divinity is without blame in the matter." Eros adds that after the souls had chosen their new lives according as they drew the lots, they all went in their order to Lachesis, and she gave to every one the demon that he had chosen, and sent the demon along with him to be the guardian genius of his life, and the accomplisher of the fate which he had chosen. Then he was born anew into the earth.

†The cause or incentive for the coming of the soul into generated life is variously explained by different writers. According to Plotinus, the universal soul does not come to a body as the body may come to it, nor does the body contain the soul, but is contained by it. Simplicios accepted the statement of Iamblichos, that "the soul projects certain lives for itself."

‡The stars and planets were regarded as abodes or receptacles of souls.

which is entire, is included (as essential quality) of the superior races. Hence the secondary races, being always turned toward the primary, and the superiors leading the inferiors as exemplars, essence and ideal come to the lower races from those which are superior, and those which are ignoble are produced primarily in the more excellent. Hence, accordingly, order and proportion come from the latter to the inferior races, and these are what they are through the former. But there is no transmitting of peculiarities from the inferior races to those which precede them.

Such a classification, therefore, based on corporeal conceptions, is shown by these arguments to be false. Even though in this case it may seem otherwise to thee, the false assumption is not worthy of a word. Such a case does not exhibit abundant argument, but one belabors himself to no purpose if he puts forth hypotheses and then endeavors to refute them as not being true. For in what way is essence, which is absolutely incorporeal, having nothing in common with the bodies that partake of it, to be distinguished from such bodies? Not being in any way present with the bodies as a matter of place, how is it to be separated by places after the corporeal manner? And not being separated by circumscribed divisions of subject matter, how is it to be held in a divided condition by the divisions of the world? But what is more, what is there that can hinder the gods from going everywhere? What is there to hold their power in check, from extending to the vault of the sky? For this would be the work of a cause far mightier than the one shutting them in and circumscribing them within certain parts. Real being—that which truly is, and which is in itself incorporeal—is everywhere, wherever it pleases. Yet, as thou takest for granted, that which is divine and which transcends all things is itself transcended by the perfectness of the entire world, and is encompassed by it in a specific division, and hence is inferior in respect to bodily dimensions. Yet if there is no divine creation and no participation of divine ideals extending through the whole world, I do not see, for my part, any opportunity for a creating and framing of them after specific forms.

In short, however, this opinion which banishes the presence of the superior races entirely from the earth is an abrogating of the Sacred Rites and theurgic communion of the gods with human beings. For it says nothing else than that the divine ones dwell apart from the earth, that they do not commingle with human beings, and that this region is deserted by them. Consequently, according to this reasoning we priests have never learned anything whatever from the gods, and since we differ in nothing from other men thou hast not done right in questioning us as though we knew more than others.

Not one of these statements of thine, however, is sound. For neither are the gods limited to parts of the earth, nor are the inferior races about the earth excluded from their presence. On the contrary, the superior races are characterized in this way: that they are encompassed by nothing and that they encompass all things in themselves. But those that belong to the earth have their being in the perfections (pleromas) of the gods, and when they become fit for the divine communion they at once, prior to their own essence, possess the gods that preëxisted in it.

That this entire classification is false, that this plan of investigating peculiarities is irrational, and that the notion of distributing the gods each to a certain region does not permit the receiving of the entire essence and power which are in them, we have fully established. It would have been right, therefore, to omit the dissenting inquiry in regard to the distribution of the Superior races, as it contradicts nothing in regard to the true conceptions. On the other hand, our attention should be directed, instead, to the intelligent perception of matters relating to the gods, and not to the holding of a discussion with a man; and for this reason we shall adapt the present discourse to the disposing of subjects of probability and matters relating to the gods.

HOW DIVINE RACES ARE DISTRIBUTED

I assume accordingly that thou askest a solution of that matter of which thou seemest to be in doubt, namely: "As the gods dwell only in Heaven, why are invocations at the

Theurgic Rites directed to them as being of the Earth and Underworld?"

This position which is thus assumed at the beginning, namely: that the gods traverse heaven only, is not true; for the universe is full of them. But thou then demandest: "How is it that although possessing power unlimited, undivided and unrestricted, some of them are mentioned as being of the water and of the atmosphere, and that others are allotted by definite limitation to different places and distinct parts of bodies? If they are actually separated by circumscribed limitations of parts, and according to diversities of places and subject-bodies, how will there be any union of them one to another?"

One most excellent solution of all these and an infinite number of similar questions is by a survey of the manner in which the gods are allotted.

This, then, is the explanation: Whether the allotment be to certain parts of the universe, as to heaven or earth, whether to holy cities and regions, whether to certain temple-precincts or sacred images, the divine irradiation shines upon them all from the outside, just as the sun illuminates every object from without with his rays. Hence, as the light encompasses the objects that it illuminates, so also the power of the gods comprehends from without those that participate of it. In like manner, also, as the light of the sun is present in the air without being combined with it—and it is evident that there is nothing left in the air when the illuminating agent is removed, although warmth is still present when the heating has entirely ceased—so also the light of the gods shines while entirely separate from the objects illuminated, and, being firmly established in itself, makes its way through all existing things.

Still further, the light that is the object of perception is one, continuous, and everywhere the same entirety; so that it is not possible for a part of it to be cut off by itself, or to be enclosed in a circle, or at any time to remove itself from the source of illumination. According to the same principles, therefore, the whole universe, being susceptible of division, is distinguished with reference to the one and indivisible light of the gods. In short, this light is one and the same every-

where, and is not only present, undivided, with all things that are capable of participating of it, but it, likewise, by an absolute power and by an infinite superiority, fills all things, as a cause, joins them together in itself, unites them everywhere with itself, and combines the ends with the beginnings. The whole heaven, including with it the universe imitating this, goes around in a circular revolution, unites all to itself, and leads the elements whirling in a circle; and all things being in one another, and borne toward one another, it holds them together and defines their equal proportions; and guiding them to the remotest distances, makes the ends combine with the beginnings—as, for example, the earth with the sky—and effects a sole connection and accord of wholes with wholes.

Who, then, that contemplates the visible image of the gods thus united as one* will not have too much reverence for the gods, its causes, to entertain a different judgment and to introduce among them artificial divisions, arbitrary distinctions, and corporeal outlines? I, for one, do not think that any one would be so disposed. For if there is neither any analogy, nor scheme of proportion, nor interblending in respect to power or simple energy of that which is set in order with that which sets in order,† then I say that there is nothing existing in it, either of extension or in regard to distance, or of encompassing locally, or of division by due setting apart, or of any other such natural equalizing of qualities in the presence of the gods with beings inferior in their nature. For in natures that are homogeneous in essence and power, or that are in some manner of similar form or alike in race, there can be perceived an encompassing or holding fast. But in the case of those that are totally exempt from all these conditions, what

*Plato affirms this in the *Epinomis*. "It is Heaven that we should honor," says he; "it is the cause of all benefits to us." Abammon, doubtless, alludes to Ra. of the Egyptian Pantheon, who was regarded as the source of light, and also as being the whole heaven united as one eikon and personality.

†Proklos reiterates this declaration, so often insisted upon, that the superior nature and essence can receive nothing from one that is inferior.

opposing circumstance in respect to these things, or pathways through them all, or separate outline, or encompassing in some prescribed space, or anything of this kind, can be justly conceived? On the other hand, I think that they who are partakers of the gods* are, every one, of such a nature as to partake of them according to their own intrinsic quality, some as of the æther, others as of the atmosphere, and others as of the water; which the technique of the Divine Performances recognizes,† and so makes use of the adaptations and invocations according to such a classification.

So much may be stated in regard to the distribution of the superior races in the world.

SUPERIOR BEINGS NOT CLASSIFIED AS PASSIVE AND IMPASSIBLE

After these distinctions thou suggestest another classification on thy own account, and separatest the essences of the superior races by the differentiation of "passive and impassible." I do not, however, by any means accept this classification. For no one of the superior races is passive, nor yet is it impassible in such a manner as to be thus contradistinguished from any that is susceptible, as being adapted by nature to receive impressions, or as freed from them through inherent virtue or some other excellent condition. On the other hand, it is on this account, because they are entirely exempt from the inconsistency of being either passive or not passive, because they are in no way susceptible to impression, and because they are unchangeably fixed in regard to essence, that I set them down in all these respects as impassive and unchangeable.

*Intelligent readers will understand from what has been said, that as the gods are spiritual essences, the partaking of them, or, in other words, of their irradiation, is analogous to the partaking of light. The luminance itself is in no way affected, but the partaker is filled and pervaded by it.

†This is the Theurgic Rite. "This Theurgy," says Thomas Taylor, "is, doubtless, the same as the 'Magic of Zoroaster,' which was no 'black art,' but a peculiar mode of worship."

Consider, if thou art willing, the last one of the divine races, the soul pure from the defilement of bodies. Being superior to the realm of nature, and living the unbegotten life, what does it want of the generated life with sensual pleasure and of the restoration thereby into the realm of nature? * Being outside of everything corporeal, and of the nature which is divisible in respect to the body, and being likewise entirely separate from the accord in the soul which goes down into the body, why is it to participate of the pain that leads to decay and dissolution of the structure of the body? On the contrary, it has no occasion for the susceptibilities which are forerunners of sensation, for it is neither held at all in a body nor in any way environed by it so as to have occasion for bodily organs in order to perceive different bodies outside of these organs. In short, however, being indivisible, remaining in the one same form, being essentially incorporeal, and having nothing in common with the generating and susceptible body, it can be affected by nothing in regard to classification or transformation, nor in short has it any concern whatever with change or condition.

But on the other hand, whenever the soul comes into the body it is not itself, nor are the rational faculties which it imparts to the body susceptible to impression. † For these are simple and single ideals, not admitting any disturbing element or entrancement, so far as relates to them. It is, therefore, the something that yet remains that is the cause of such experience to the composite nature. Nevertheless, the cause is not

*The soul was called by Damaskios, our last echo of Divinity. In the mundane region it was considered as not a whole and united essence, but as divided into qualities and traits of character.

†Plotinos, using the comparison that the workman does not contract the imperfections of his tools, remarks that it is not necessary that the soul shall be itself affected by the conditions of the body. It simply uses the body as its instrument. It is incorporeal, and hence the passions and susceptibilities of the body do not penetrate into its substance, but only into its powers and energies.

in any way the same as the effect.* Hence, the Soul being the first genesis and origin of the composite living beings that come into existence and pass to dissolution, is itself, so far as relates to itself, unbegotten and imperishable; so also those that participate of the soul are susceptible to impression and do not possess life and essence in their completeness, but are entangled in the indefiniteness and alien conditions of the realm of matter.† Yet the soul, as relates to itself, is unchangeable, as being in its own essence superior to impression, and as neither being moved by any preference inclining in both directions (passiveness and impassibility), nor as receiving an acquired versatility in the participating of habitude and power.

Since, therefore, we have shown, in respect to the last race of the superior orders, namely, the soul, that it is impossible for it to participate in any passive or impressionable condition, how is it proper to attribute this participation to demons and half-gods who are sempiternal and follow the gods, and themselves according to their respective grades preserve, and likewise in their several places make the regular arrangement of the divine beings always complete, and do not leave any unoccupied space between the different orders? For this we know for certain: that the passive condition is not only undisciplined but also discordant and unstable, never being in any case its own master, but attached to that by which it is held fast and to which it is subservient in reference to the

*Proklos illustrates this by the analogy of a man viewing his own image in a stream of water. He is unchanged in his own person and individuality, but the image exhibits great perturbation. So the soul contemplates its own image as reflected in the body, and though it is itself impassible and unaffected, it may be perplexed by the incidental disturbances.

†Greek, *ύλη*; wood, rubbish; the negative or inert quality called matter, from which natural objects proceed. Aristotle first adopted the term. Plato, unable to conceive of matter as substance *per se*, made use of terms signifying the "nurse" and the "receptacle" or passive force. The term "matter" is from *materia*, the mother-principle. The phrase "realm of matter" is adopted here, as the term implies a department in the universe, and not simply matter itself.

sphere of generated existence. This condition of passiveness, therefore, pertains to some other race rather than to one always existing and allied to the gods, not only maintaining the same arrangement but likewise going around the same circuit with them. Hence, therefore, the demons, and all who rank with them after the superior races, are impassible.

(To be continued)

THE SPIRITUAL ASPECT OF INSTINCTIVE MIMICRY

This title may at first seem obscure, but when briefly explained it will readily be understood. Mimicry is a term frequently used by Charles Darwin. It commonly means: imitation in the sense that an actor, a mimic, or an artist, imitates certain characters in looks, gestures or speech. Yet Darwin uses the term mimicry in a much wider sense than this. Under mimicry, as performed by animals, he understands imitation not only of other animals but even of plants and inanimate nature, as to shape, color, and forms of motion; largely for the purpose of hiding from or evading specific enemies. Darwin has certainly found some truths along these lines, but it seems probable that he has somewhat overstated the case with regard to the application of his theory of wilful mimicry. More recent investigations have made it seem probable that this mimicry is in many cases quite an unconscious act, and either the result of purely mechanical or of chemical factors, acting alike upon rocks, plants and animals. Or it may perhaps be the result of an unconscious instinctive or subconscious sensitiveness of the organisms, a kind of physiological self-adaptation to the surroundings. Only in very few cases, I think, is the theory of conscious and wilful mimicry in the animal world to be assumed; and in many cases there is no mimicry at all, but merely accidental coincidence.

Now, in the human race it is about the same. Similarity as to color, shape, gesture, speech, with other human beings, or with surrounding animals, plants, rocks, waters and the like, is either a mere accidental coincidence or only a faint parallelism, based upon the identity of the laws of nature and of matter constituting this world of ours. In some cases such similarity is perfectly unconscious, in other cases it is subconscious, and in still other cases it is conscious, and is done wilfully, as by actors, who bring it to perfection by making it a profession and a specialty.

I propose to speak here only of the instinctive, the more or

less unconscious mimicry found in the sphere of the human race in imitating other specimens of the human race, or animals or plants or the so-called inanimate nature.

I believe that this instinctive mimicry is much more powerful in its effects upon human character and fate than any conscious imitation, because instinctive imitation goes on always, continuously and unrestrictedly, not checked by will, because not known to take place.

I have written a book on this subject, in German, many years ago. But in this article I will confine myself to only one aspect of such instinctive mimicry, namely, the spiritual aspect. It might also be called the transcendent or metaphysical aspect of instinctive mimicry.

If a husband and wife live together peacefully, and without going much into society, they will, after thirty or forty years, become very similar to each other in looks, sentiments, views, gestures and habits; so much so that strangers will notice it easily, while they themselves are utterly unconscious of this process of assimilation and of its striking results.

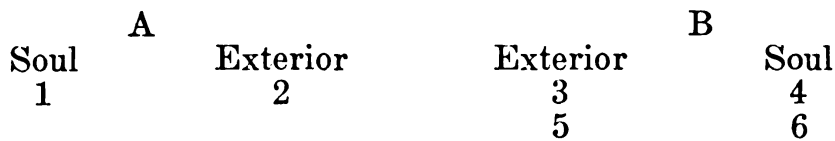
It may be thought that the two people were naturally similar to each other. This may or may not be so from the start. The similarity may originally have been slight, or more potential than actual. Again, it may be argued that the similarity of environment and occupation is responsible. No doubt these factors have something to do with the final similarity. But certainly the constant personal contact and mutual relation is the principal factor.

Now let us analyze this a little. What does personal contact mean? This is a world of mutual influences; all senses participate in it: seeing, hearing, smelling, feeling and tasting. All the mental faculties also, the intellect, the emotional factors, imagination, will, subconscious mental action, and possibly direct spiritual contact. And even at a distance all these mental factors may act.

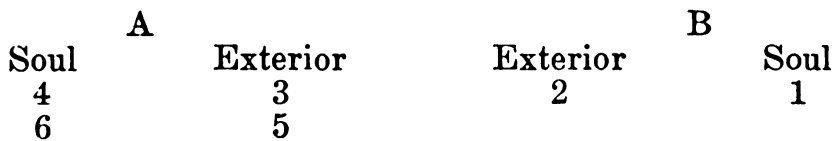
Let us go a little further into details. We said the faculty of sight participates in this process of assimilation. We see the other person, and note how she looks and appears—the color of the face, the luster of the eyes, the minimalities

of facial expression, gesture, walk, style of resting, sleeping. In all these things we instinctively see symbols of character, of invisible qualities; and we are right in so doing. Even the permanent features of the face and body in general are symbols of character and of evolution. They are a kind of petrified spirit of monumental history.

In the same degree as we look intently, or are interested in the other person, we instinctively imitate it all. Now, what does this imitation imply? Not merely an outward similarity, but much more a transformation of our own inner nature—of the soul. The process may be schematically expressed in the following diagram:



A means one person, say the husband; B the wife. Both have soul expressed in outward ways, in an exterior. Now, the process of assimilation is this: From A 1 it goes to A 2; from A 2 it goes to B 3 (in this case B 3 means the sense of sight); from B 3 to B 4, and from B 4 a reaction takes place to B 5, and this again reacts upon B 6, the soul of B. Exactly the same process takes place the other way, as seen in the following diagram:



The result is a great similarity of the exterior aspect of the two persons, and it is noticed easily by strangers. But the root of this exterior similarity is really the mutual relation of the soul—the soul mimicry. The two souls mirror each other, like two parallel mirrors, but by means of the exteriors.

Thus we see how it is possible that merely a repeated looking at each other reveals to each the soul of the other and makes the minds and bodies similar, and with it all aspects of the soul, and through it molds the destiny in a similar or identical way.

In certain states of mind, as in the dreamy or hypnotic state, the power of this instinctive mimicry by means of unusual effects is strongest. Similarly, the hearing is a medium for soul assimilation. The same scheme prevails here also. The voice is heard. Its strength, pitch, form of vibration, tone-color, speed, rhythm, melody, meaning, all these features reveal the soul; and instinctively all these soul features are taken in through the ear to the mind, and make it similar in character. The soul sings sympathetically, and if not quite in sympathy the deficiency is made up by the general tendency to be interested in it.

Not only faces, but also voices, become thus similar. Yet here also the physiological similarity is only a symbol for soul correspondence. Even the memory of a sound, of a word or phrase, reacts again upon the mind, and from the mind upon the vocal organs, through the ear. Thus a mere "good-by" may sound for days or for years in the mind, transforming even the innermost soul.

In conclusion I will mention just one other great sphere of unconscious mimicry, the influence of statues and pictures. There is no doubt that the beautiful statues of ancient Greece had a great influence in molding the minds and faces of the refined classes. This influence was increased by the fact that some of these statues were sacred, symbols of deity. Religious fervor is very similar to the fervor of sex emotion; it is intense, and carries along both mind and body. And the more emotion there is connected with the looking at statues the greater is the effect.

This emotional thinking brings an instinctive imitation of the facial expression of the statue and of its whole attitude; and through this the soul becomes affected, because a certain facial expression and attitude molds the soul qualities of the mind correspondingly. The full secret of this process comes out when we consider the fact that the sculptor feels first an ideal, and then looks for a model that comes nearest to it; and even then he idealizes the model. Thus we see clearly that beauty in art, as elsewhere, is not alone skin deep, but as deep as the abyss of the soul. All great art ideals, as

they live in the soul of an artist, are revelations of godhead, expressed by the symbolic language of form or color.

A similar process of instinctive mimicry takes place in Catholic countries, where the Madonna and earnest but beautiful saints are shown in pictures. Vischer, the great German art philosopher, for years my friend and mentor, says very truly that in Catholic countries you see many girls with beautiful Madonna-like faces, and he attributes this fact to the frequent and fervent adoration of the Madonna pictures in the cathedrals and chapels. Vischer does not go deeper into it, yet some vague sayings of Vischer a few years before his death indicate that he would have come very near to this theory. He told me he would like to rewrite his six-volume work on æsthetics, upon the principle of symbolism. This evidently means that beauty is a symbol for divine truths, a kind of language for the revealing of mysteries.

I am inclined to be not only lenient toward the worship of statues and pictures, but believe that if kept within rational limits they constitute a beautiful symbolism, and are of a good and perfect system of worship. Music and poetry alone cannot make this system perfect. All arts must help.

ADOLPH BRODBECK, PH.D.

SUPERCONSCIOUS MENTALITY

Investigation of the subject of Consciousness never can be entirely satisfactory until the highest phases of activity that are possible to the understanding are suitably recognized. Many phases of mentality are somewhat misunderstood, and some of them entirely so, because the distinctly superconscious operations of the mind are not recognized.

The mind operates during the so-called waking hours of sense-life, and, recognizing its own operative action on that plane, names it Consciousness. Mind also operates (both when awake and when asleep, as regards the recognition of things and actions) in ways which are too intricate for sense-observation, but which, nevertheless, relate to individual life, either physical or mental. This finer phase of the mind's normal action has been defined as Subconsciousness. It has some modes of operation that seem almost automatic, until the yet higher features of mentality are recognized and carefully studied; then these modes show the impulse of high degrees of real consciousness.

After all that can be discovered on both these planes of intelligent conscious action has been recognized there still remains operative within the realm of the understanding a greater force than can be demonstrated by either or by both of these states of consciousness. This force is the power to understand and intelligently comprehend the *principles* of every action, to recognize their moral states, and thereby to know the truth of each subject examined. This is designated Superconsciousness. It is higher and finer in degree of activity and of power, and includes all that is actually real, therefore that can endure, of both of the other states of Consciousness. It is fundamental to each of them and to all of their powers. It is the ULTIMATE OF CONSCIOUS ACTIVITY in life and being. A proper study of the superconscious realm, therefore, will result in a better understanding of both the conscious and the subconscious states of mentality, as well as of the

real nature and character of the mind itself, the qualities of which proceed from the superconscious activities of being.

The individuality of man, which is the indivisible feature of the wholeness of his being, has been divided in the personal comprehension, and seems to have become separated into three phases of being, called Spirit, Soul and Mind. Man, however, is a unit of being, and in every *complete* comprehension these three are one. They are distinct only in outward action. It is the same with consciousness: Three planes of action are postulated, because from the present personal standpoint no entire view of the subject can be obtained; and while it is a fact that under varying circumstances of thought we recognize, at different times, all of the degrees of consciousness, yet only those which appeal to the faculties which are being indulged are recognized at any one time. It is also true that the terms as used are arbitrary, and relative rather than absolute; consequently they are liable to misinterpretation unless consciousness, in its different phases, be clearly defined in the comprehension of each one who deals with the subject.

The term Consciousness can be absolute only when considered in its fullest sense, as *the all of man's consciousness*; and this is what we speak of as superconsciousness. It includes all of the subject.

The purely external operations of intelligence are so apparent to the sense-mind, and occupy so much of the horizon of understanding in everyday affairs, that they are commonly considered as the sum total of consciousness. But for this fact the term might be used on its own exalted plane, and a better, because higher, meaning for the word would become established. We must, however, use language in such a manner that our hearers may receive the ideas that we wish to communicate, or we shall fail in our undertaking. In the case in hand the task is not an easy one. The sense-mind feels so certain of consciousness, as the foundation of its own apparent recognition of external things, that no different mode of action seems to possess conscious features; hence any kind or degree of recognition that does not include externality as the basis of its calculations appears to be void of con-

sciousness; therefore is either denied existence, or relegated to the unknown realm of seeming *unconsciousness*. Under all circumstances, however, the term "unconsciousness" is a misnomer, and should not be used. The unit, man, always lives, is continuously intelligent, and must be perpetually conscious. The lapse occurs only in our own recognition; and this results from the self-centering of thought-action, which so contracts the vision and narrows each one's horizon that the blue expanse of truth beyond the present self-position fades from view and is lost from comprehension. There are degrees of consciousness, but no *unconsciousness* in life or being of any kind.

Because of the general custom of considering and speaking of sense-recognition of action as a conscious operation of the mind, the term "consciousness" has taken its place on that plane, and whenever the word is spoken or written that phase of action, in some definite degree, is understood as the meaning of the speaker; and when the five external senses are not operative the person is supposed to be unconscious. To change the use of the word would necessitate continual explanation of its meaning. It seems necessary, therefore, to use the term as the world uses it and to so explain the different phases of its action that the *ideas* involved may be understood even if the words used cannot at present be given their absolute meanings.

Consciousness *should* mean THE FULL AND ABSOLUTE RECOGNITION OF REALITY; and as such it would be acknowledged as pure spiritual activity, because only spiritual activity can deal with fundamental reality. Then the next outward phase of the action would be strictly *subconscious*, and the external or sensuous seemings would be acknowledged to be void of consciousness. This is the actual state of man's being and its illusions: that which to him seems the most clearly conscious is farthest removed from those phases of activity within him which are actually real.

The spirit alone is entirely and actually conscious, and this is what we term "Superconsciousness." The soul is *subconscious*. The mind is conscious only in so far as it allows

the dictates of the soul to lead it intuitively through Subconscious Mentality. Here it may deal with the subjects of consciousness. Sense is void of actual consciousness, and apparently recognizes inertia instead of activity, thereby seeming to find substance in immovability, which it interprets as "solidity." Its seemingly direct action is illusion as compared with the real consciousness. The phrase, "superconscious thought," then, signifies the SPIRITUAL RECOGNITION OF REALITIES and their relatedness.

"Subconscious thought" includes both the spiritual and the mental operations of the individual life.

"Conscious thought," as the world uses the term, stands for the mental reasoning and detailed operations based upon the sensuous recognition of objective things and their seeming relations. Under this phase of thought-action even spiritual subjects receive a material coloring.

Superconscious Mentality is that part of the mind's recognition of things which takes into consideration the *qualities* of the things which it examines, and understands the laws of action and principles of being that are involved. It passes judgment on the sense-recognition of the objective form and sets it aside as inadequate to any right knowledge of the subject. It proceeds beyond the mind's reasoning about what sense seems to see, leaves personality behind, and directly views the spiritual truth of the subject; and in this it comes face to face with the Law involved, whatever the subject under consideration may be. In every operation of intelligence this action is present, and is the source of all power to understand, as well as the foundation for all progress and accomplishment. Without it the creature is only a conscious and subconscious animal. It is the distinctive mark of spiritual understanding.

Superconscious mentality relates to those qualities of the mind which, though hidden by the obstructive action of belief in *separate* individuality, yet are spiritual in nature, in substance and in essence, and cannot entirely leave the realm of spiritual activities. Its operative methods demonstrate the forces of spiritual perception. No matter how deluded the

mind may become in its sense-reasonings, the spirit continuously perceives the reality involved; the soul intuitively knows the truth about the statement; and the mind itself, if it will listen and wait for the inner voice, may also receive guidance from those higher, finer and more real powers never found in the realm of sense. The mind that operates in this manner, yielding its own self-willed—because self-guided—reasonings about worldly matters and the things of sensuous life, invariably exercises higher wisdom, and decides momentous questions easier, more quickly, and with greater certainty. Superconscious thinking opens the door to the realm of reality.

It is always a matter of wonder to the average thinker that some others judge so correctly, and seem to know without information that which is difficult to comprehend by the usual methods and rules. A fair knowledge of superconscious mentality and its relation to right thinking, however, would explain all such problems.

The principal factors in the matter of rightly understanding a subject are:

The nature of the subject itself.

Its relatedness to human life and consequent bearing upon mankind and the individual.

The principles involved in its activities and the laws included in its action.

Its results.

The truth embodied in it, and on which all who deal with the subject must depend for accurate information, right results or permanent benefit.

In every instance he who rightly understands these points is master of his subject, and will readily determine all other features and minor points. In the use of his subject, while making application of it in life, he will succeed as no other can. All of this, however, is a matter of superconsciousness, and in so far as it applies to the individual life and humanity it comes through superconscious mentality. In its exercise the *qualities* of the things dealt with are invariably recognized, and in that recognition the mind immediately comes in contact with the essence of the principles, receiving its inspiration direct from spiritual intelligence, the source of all reality.

That it is possible for each brother in the divine family of humanity to so receive, in some degree, this inspirational impulse to action, is a point of fact most important to establish, and one which should be made clear to every one.

Inspiration is an open book to all. Its language, however, is the language of the spirit, imprinted in the pure and luminous pictures of truth upon the willing consciousness of pure understanding, and in which the cumbersome word-language of the sense-mind has no standing. Inspiration is of the spirit, by the spirit, and for spiritual purpose, always. Its more external results are cumulative, and are produced by natural reflection of action; they are exact, though inverted in operation. The action is always superconscious.

In the exercise of all the pure and selfless propensities of the heart through a willing and glad effort to do that which is right, for the good of all mankind or of any who come before us in need of help or guidance, the superconscious faculties are used; and through such exercise they are brought more distinctly before the conscious recognition. These are the natural forces of all being, and in their employment the best qualities are developed. No matter how simple the subject, if it contain truth ITS ACTIVITY IS SPIRITUAL REALITY, and its recognition by the mind is an operation of *superconscious mentality*. It is not difficult or unusual action; on the contrary, it is the easy accomplishment of every mind when it ceases to struggle with the inverted evidences of external sense and turns within to ask of its own being what may be the truth about the perplexing problem.

In this free and natural operation of the higher forces of our being it is possible to fathom any seeming depth and to know the truth itself without doubt or fear. Inspiration knows no doubt, and knowledge is fearless under all circumstances. Knowledge, of reality, is *superconscious* only to the mind, and is so only because the reasoning mind has declared itself in favor of an external consciousness. To the spiritual intelligence it is Consciousness—the full, clear, natural recognition of that which is. Spiritual intelligence is always active within the individual, therefore it can be exercised and its

full results enjoyed if the requirements be complied with. As no actual truth can be gained by any other means, it is most important that we recognize the fact of this, our inheritance from the source of Being, and learn to exercise its forces in all our problems of life, rather than to rely upon the external faculties, and consequently struggle with the fate of false hopes, only to fail through the lack of ability which always accompanies the overestimation of those powers which are based upon sense-recognition of things, and must share its limitations.

To be consciously active, even in the affairs of sense, is of importance in this external life, and that phase of action which has been defined as "conscious mentality" is important to each member of the human family. But this does not necessarily mean that the evidences of external conscious action and thought are entirely correct, or that no better forces are at our command. On each plane of action in life there is a work to be done, and in the doing the fulfilment of duty is the simplest of performances. In such fulfilment a superconscious act has been committed, under an impulse that prompted the doings of that which was seen to be right; and the spirit has operated through the mind, quickening its seeming consciousness with the living reality of spiritual consciousness in which no mistakes can occur. Here truth reigns supreme and reality is all there is. To this fountain of health and wholeness each one may always turn in time of need, and there can be but one result, because of the inevitable wholeness of the one truth of reality. Truth always expresses reality.

The UNITY OF TRUTH is the one prime fact of all reality, and its recognition is a superconsciously intelligent act. The mind thus recognizing its oneness is in touch with the Infinite and operates through its powers. Nothing will escape its notice now.

Success must attend every such application of energy and force, because in it the operator is evolving himself within the province of his own intelligence and exercising his own powers. These are the powers of THE WHOLE, but they are none the less *his own* for that reason; not separately his, but

unitedly with all—the only manner in which infinite or divine powers can be either experienced or appreciated.

All superconsciousness is infinite in extent and in power; divine in nature, character and quality. These may be used as test elements for any proposition as to the nature of consciousness, either when considered as spiritual or as mental in its operations.

If each individual were to recognize his possession of these faculties and qualities within his being, and know the extent of their powers, special attention would soon be given to the conscious development of that phase of being, and incalculable advantage would be gained over the present ground of development, either through education or experience. The mind obtains its education through its experiences, and evolves understanding through its exercise of consciousness; consequently the attitude of the mind as regards its recognition of the nature of consciousness has a powerful influence on all features of progress. If we recognize only an *external nature* in consciousness the mind will externalize all its experiences, interpret them through sense, and rest its conclusions in the ultimates of sense-thought. Then progress is at an end for that mind until a new awakening shall take place. This is the chief reason why we speak strongly here for a recognition of the superconscious elements, and urge their evolvment through all the thought-action of daily experience. It means the finding of the true self and leads to a right adjustment of self to the whole. It will eventuate in a clear comprehension of the brotherhood of man through understanding the divine consciousness of the Infinite All.

There are intensely practical features of the superconscious operations of man's intelligence on both the mind and the soul planes of life, and these are of vital importance to all, because they show how to rightly interpret those phases of action and results of experiment in life which are most difficult to understand, being more occult to the external mind.

As before stated, in order that the mind may solve even the simplest problem, either in mathematics or in morals, the superconscious faculties must be exercised even to the extent

of giving them full sway, for a moment at least, or the problem will remain unsolved and the subject continue to be a mystery. To master the situation, therefore, and control the circumstances of the occasion at will and with understanding, these features of mentality should be understood and held under control for use in legitimate operations. To *know*, beyond doubt, that we possess such faculties, gives confidence for application of energies where without such knowledge the attempt would be abandoned before really begun.

To understand the nature and operations of the superconscious faculties gives the power of direct application for the accomplishment of a purpose. This action will always be forceful because direct and unhindered by any of the limitations of sense or self-purpose. Such action carried to the ultimate, even of *human* comprehension, would develop a mathematician capable of silencing all unfounded claims of the science of the world, or a moralist capable of leading the human family direct to a heaven of divine understanding in which rests the perfect peace of harmonious truth, wherein man breathes the breath of conscious life through the superconscious inspiration of the actual knowledge of truth, and is at one with the whole.

If it be a problem of how to deal with others—with individuals or with humanity at large—then the knowledge of the fact that each one, in so far as he is man at all, is also the same superconscious being, and that no other seeming part of his being is real, or can supersede this in any action, will lead the thinker to so base his actions as to include the higher laws of that plane of being, thus saving the waste of time and energy that otherwise would be expended in vain effort to obtain something from nothing.

The average active man of energy who possesses a desire to accomplish something worth doing in the world wears himself out, seemingly, in a struggle to obtain superior knowledge through the development and use of his conscious thinking powers. If he would quietly turn within and look upward, trusting the fact of a non-sensuous consciousness resting within him, and which really gives him access to all knowledge,

his struggle would cease in the peaceful recognition of power; and the accomplishment of each purpose in life would become easy—not through indolence, but in the infinite activity of genuine consciousness.

In this manner, and under this attitude of mind, the deepest problems may be solved and the greatest works accomplished; for Consciousness is divine, its knowledge infinite, and its endurance eternal.

Is the task in hand the solution of a mathematical problem? It will be useless to expend time manipulating figures without thoroughly comprehending Numbers and knowing their required application in this instance. It will also be entirely impossible to so comprehend and know unless the *principle* involved in each phase of the problem be understood. Hence, seek to recognize the principle of the idea involved in the subject to which the problem relates and the required use of numbers will come spontaneously; then the figures will almost place themselves under the mind's prompt recognition of how to work each step in the problem.

The vital activity of the principle itself is the only true impulse to action for either the soul or the mind; and through it alone can the knowledge be acquired that will render the accomplishment possible. One who relies upon his senses for information, and trusts his external thinking faculties, basing his operations upon brain-thinking to be verified by sense-evidence, never becomes other than a mechanical mathematician, otherwise named an arithmetician; and his mental eyes always bulge with wonder at the easy accomplishments of the "mathematical prodigy," so called, who at a glance solves problems that would require hours of work with figures conducted by mechanical rule. To understand the principle itself is the only requirement for education; the mind, thus spiritually guided, will comprehend every detail of the action under consideration, and failure will be an unknown word.

If it be a problem in logic the same rule holds with equal force, for logic is but the mathematics of thought-process, and its operation is wholly mathematical. Only those with Consciousness well developed in its spiritual phases can think in

pure logic, or recognize the truth and importance of logic in the communication of ideas. Turn the attention to the spiritual activities of the subject under consideration and its principle will be disclosed; then thought on that subject will flow easily, and with mathematical exactness, in natural channels of pure logic to express the truth of the principle itself. There is only truth in the principle, therefore nothing but truth can be expressed from it, or be derived through any understanding of its character.

Logic is the perfection of speech used as the expression of formative thought. It is the result of the mind turning to consciousness for its guidance and thus operating selflessly through superconscious mentality. The exactness of truth itself is evident in every superconscious activity; and when the mind yields its processes to the inspiring influence of spiritual intelligence, which is always operative on the plane of reality, the superconscious mentality reproduces with mathematical exactness the ideas that constitute the subject of thought, and a logical expression of the thought is inevitable, not alone in form, but in substance and in operative force. The exactness and truth thus established superconsciously in the understanding, will, by natural sequence, be reproduced in all related subconscious action, and will finally be comprehended on the conscious plane. Thus the intelligent understanding of a principle of truth regulates every future action of life along that line of experience, on every plane of operation. This is the reason why it is the most important to **FIRST RECOGNIZE THE PRINCIPLE**; all the rest is natural sequence in the realm of intelligence. This is true in every phase of life, and it is the operative law in every undertaking. He who the most implicitly trusts to sense-thinking is easiest overthrown, even when supported in his theories by the accepted book knowledge, unless it be in the distinctly mathematical lines, which are necessarily exact and unvarying because based upon inviolable principle.

The inventor is always one who by some impulse, usually not understood, recognizes a principle of mechanics operative within the range of action involved in the subject under con-

sideration. The discoverer in any line has always been super-sensitive to his companions and associates, and usually he bears the reputation of being visionary or imaginative.

The practice of turning within to hidden realms of activity enables the mind to come in contact with forces, powers, and modes of action not commonly recognized. This results in the disclosure of some advanced knowledge, which in this way is perfectly accessible, but which to the ordinary mind remains an unknown quantity. This is especially noticeable in those lines of pure thinking where the philosopher, the seer, the prophet and the sage live and operate. The mind which regulates its conscious thinking about external matters according to the subconscious influences, and yields to their definite intuitive impressions, formulates the best system for action and exercises the best judgment; and the one who in his thinking allows these influences to lead him back through the subconscious impressions to the realm of superconscious inspirational intelligence, even though he be unaware of the source, comes in conscious contact with the principle of his subject; then all the operative laws of action necessary to the natural expression of the principle are disclosed to him. In this experience he is the "seer," and he may now truly become the "prophet." The universe of reality is an open book, and the prophetic voice may really proceed from inspirational intelligence operating through spiritual consciousness when exercised in the divine wisdom of superconscious mentality.

When the subject becomes one of growth and development of the moral nature these facts of knowledge are absolutely essential, because morality is the mind's sense of right, based upon inspirational recognition of truth as the distinctly operative function of reality in the nature of man; all of this belongs to the superconscious realm.

When the subject under consideration becomes a matter of health, knowledge of the principle is all important; because the departure from health has come about through a lack of wholeness in thought-action and in methods of living, both conscious and subconscious, and the restoration to healthy conditions must come through a return to the operative laws

of the *principle* of Individuality. This is the reason why a real philosophy of wholeness generates a true healing power. The activity of wholeness draws all to itself in a consciousness of truth, and embodies itself in a perfect representation of the REALITY OF BEING.

When the intelligence is allowed to operate through the superconscious influences of consciousness the subconscious activities are all of a higher order than under any other circumstances, and the functional activities of both the mental and the physical systems will be purer and stronger. If these influences are allowed to control circumstances the conditions resulting will be of the highest order possible, and perfect health will prevail.

If unhealthy conditions have become established which it is desirable to remove, the mental attitude in which the operator can develop the keenest insight for accurate judgment and correct diagnosis, and evolve the most power for action in mental treatment, will always rest in the superconscious phases of thought, because direct conscious action there discloses the action of the subconscious realm, which is thereby brought into conscious use, and the corresponding external consciousness becomes strengthened.

When these facts are recognized we shall see that the superconscious realm of mentality possesses the most practical features of action for use in every feature of understanding, knowledge and work, and that the study as well as the exercise of superconscious mentality is especially important to every individual.

Superconsciousness is divine understanding, and Superconscious Mentality is its reproduction in the mind of man.

LEANDER EDMUND WHIPPLE.

THE NATURE OF SUBSTANCE

In a recently finished treatise on "Life and the Psychical Realm," during the endeavor to form a scientific proof of the immortality of the soul, the question as to the possibility of the existence of any other substance than matter came up for discussion. Without abandoning the characteristic viewpoint of science, an uncritical dualism, it appears to me that matter is a compound substance, that there may also be a simple substance, and that the psyche of a human being may possibly be composed of a simple substance. A compound substance I have defined as "a substance made up of different *kinds* of atoms," while a simple substance would be "a substance made up of *one* kind of atoms." The atoms of the psyche may be considered as occupying the spaces between the atoms of the material body and thus giving the psyche the same form, internal and external, as the material body. The weight of the psyche cannot be determined in relation to masses of matter because weight is the relative attraction of masses of the SAME KIND of substance; and therefore all attempts to discover the "soul" by weighing will necessarily be futile. A soul can have weight only in comparison to *other souls*, not with matter of any sort. The nature of sensation, and the reason why we cannot perceive the psyches of our dead friends, have also been explained; but lack of space prevents the introduction here of any more of the theory of the psyche. The subject of this essay is *the nature of substance*, and an intelligent discussion of that will reveal the reasonable ground on which we may build a scientific theory of a psyche.

For convenience I have named simple substance "spiritus." Science takes for granted substances as matter, ether and spiritus in the interest of the explanation of phenomena; it also takes for granted force, energy, motion and form; it takes for granted the mind as subject, and an external world in space; and its purpose is to describe and explain

phenomena, the action of force upon substance, and the properties of substance. The questions, "What is matter?" and "What is spiritus?" ought never to be raised in a scientific treatise; or, if they are raised, they should be handed over to philosophy for solution. Philosophy, however, may legitimately inquire into the nature of substance itself.

Now, on examination into the matter it is evident that any substance is *only an aggregate of qualities*. When we subtract *all* the qualities of a substance nothing remains. The aggregate of qualities is different in different substances, but there are *two* qualities which, as it seems to me, are inseparable from the idea of substance, viz., *extension* and *resistance*. A substance, in order to be such, must really *fill* space; must be extended and offer resistance to the action of force. It is nonsense to speak of a substance which offers *no* resistance—which has extension only—for empty space is defined no differently; it has only the quality of extension. These two qualities, then, must be common to both matter and spiritus. The fundamental difference between matter and spiritus, however, is disclosed when we say that matter is a *compound* substance, while spiritus is a *simple* substance. This, scientifically considered, means that matter is composed of some seventy different *kinds* of atoms, while spiritus is of only *one* kind of atom. But what does it mean philosophically?

In the first place, what is an atom? Scientifically, "an atom is one of the smallest portions into which a substance can be divided." An atom, then, must be also the aggregate of the distinguishing qualities of the substance; every atom, whether of matter or of spiritus, must possess the qualities of extension and resistance. But what distinguishes an atom of matter from an atom of spiritus?

An atom of spiritus, in addition to the qualities of extension and resistance, may have, and still be a simple substance, the following qualities, which are shared by the atom of matter: Weight (attraction toward other atoms of the same substance), impenetrability (that property by which two bodies cannot occupy the same space at the same time), indivisibility, inertia (that property by virtue of which a body at rest cannot

put itself in motion, and a body in motion cannot bring itself to rest; this simply means that the action of *force* is what produces motion), indestructibility. An atom of spiritus is then (at least) the aggregate of the qualities of extension, resistance, weight, impenetrability, indivisibility, inertia and indestructibility.

In addition to these qualities, however, the atom of matter has some quality which causes it to exhibit the property of *chemical affinity*, but which also causes it to break all bands of affinity according to regular and ascertainable rules; some quality which causes its instability and thus the final dissolution of every compound into its elements. A substance in which every atom manifested an *equal* attraction for every other atom could never exhibit either composition or dissolution, and any form once shaped in it would always retain its shape. In such a substance every molecule would consist of a single atom. Such a substance we have represented spiritus to be. The question as to the difference between matter and spiritus resolves itself into the question, "What is meant by 'different kinds' of atoms?"

What is meant when it is said that matter is composed of different *kinds* of atoms? What is meant when it is said that spiritus is composed of but one *kind* of atoms? What does "kind" of atoms mean? What, for instance, distinguishes an atom of hydrogen from an atom of oxygen? Certainly only the manner of its behavior, the properties and potencies it exhibits. Atoms of the same *kind* have the same *mode of reaction* toward each other kind of atoms. Hence, in a simple substance each atom would have just the same mode of reaction as every other atom—the same *atomic* properties and potencies; each atom would manifest the same degree of attraction for every other atom, except as this is lessened by distance, under the law of gravitation. Different atoms of matter, however, manifest different degrees of attraction toward various other atoms. Let A, B and C stand for three atoms. If these are atoms of spiritus, then the attraction of A for B = the attraction of B for C = the attraction of C for A. If these three atoms are atoms of matter, then the attrac-

tion of A for B $>$ (or $<$) the attraction of B for C; the attraction of B for C $>$ (or $<$) the attraction of C for A.

This is a mathematical formula for the distinguishing characteristic of matter as compared to spiritus. It is evident that there must be some characteristic which distinguishes an atom of matter from an atom of spiritus; some quality possessed by the atom of matter which is not possessed by the atom of spiritus (and, of course, *vice versa*, since at least the *want* of this quality must be affirmed of the atom of spiritus, if not its *opposite*). This quality, as we said before, is somehow connected with the property of chemical affinity.

Some seventy different kinds of atoms of matter have been discovered; that is, of course, the atom of matter has been discovered as acting according to some seventy different *rules*. Bearing in mind the fact that each atom of matter, in order to be called *matter* at all, must manifest some quality common to all other atoms of matter, and common to the atoms of no other substance, let us consider these seventy "kinds" of atoms and the properties and potencies possessed by each.

In the first place, the elements differ in atomic mass; this apparently means that different kinds of atoms differ in mass. This is according to a definite scale, known as the *periodic arrangement*; the scale of atomic masses (so far as heretofore well determined) ranging from hydrogen, 1, to uranium, 239. What is the meaning of this fact?

The mass of anything is discovered by weighing. Weight is the determination of the relative attraction of masses of substance; this attraction "varies directly as the mass." That is, the amount of attractive force which "resides in" a body depends entirely upon the amount of space the body occupies. This may not at first seem clear, in that two bodies may *apparently* occupy the same amount of space, but yet have different weights; but if the one body weighs more than the other it is because it is more *impenetrable*; and as the degree of impenetrability depends upon the distance apart of the molecules, and as that space is not really occupied by the substance, which lies between its molecules (or, for that matter, between the atoms of the same molecule), it is plain that the

true space actually occupied by the particular mass of the substance is the measure of its attraction toward other masses of the same substance.

The mass of any body, then, is *the amount of space the body actually occupies, or the number of units of volume actually filled by its substance*. Hence, the mass of an atom is the amount of space the atom occupies. An atom of uranium, then—if the ordinary theory about atomic masses is true—actually occupies 239 times as much space as an atom of hydrogen. It might do this either by being 239 times as large or by being 239 times as dense. An atom may be indivisible either because it fills *all* the space within its volume or because it is made up of particles so closely bound together that the application of no force, mechanical or chemical, is sufficient to divide them. Either supposition is, so far, equally defensible. Bearing the alternative in mind, let us go on. At any rate the space actually occupied by an atom, according to the theory of atomic masses, increases by a definite mathematical scale from 1 to 239. There are various gaps in the periodic scale, as at present known, but it is supposed that these will be filled by the discovery of new elements.

The other properties of atoms of matter vary, apparently, according to the atomic mass. As the Periodic Law states it, "The properties of the elements are periodic functions of their atomic masses." The so-called families of elements are elements all having some common quality in greater or less degree of intensity. Two successive elements of the same family are separated by six intervening elements, and differ from each other by about sixteen units of atomic mass; that is, apparently, each element of any one family is just sixteen times as large, or occupies just sixteen times as much space, as the preceding element of the same family. Not to press too closely figures which have as yet been only imperfectly determined, we can say, "The properties of the elements are periodic functions whose recurrence is determined according to a given ratio of the spaces occupied by the atoms." As in harmony in music, which is dependent upon a mathematical series of sound waves of different lengths (or the regular

recurrence of the properties of the sound when the wave has increased in length by so many units), the properties of the elements recur according to a mathematical series, but (as in the case of sound) with a difference of intensity.

But what is sound, except this mathematical series of vibrations of a body in motion, transmitted by waves of the medium connecting the sounding body with the ear of the hearer? If you subtract from the idea of sound the qualities of intensity, extensity and form (pitch, volume and quality; length of sound waves, volume of sound waves and form of sound waves; energy of vibration, size of vibrating body, and manner in which it vibrates), what have you left? Plainly, nothing at all. Now, intensity and extensity are purely *quantitative* properties, while form is a *qualitative* property, dependent not upon the quantity of force causing the sound, nor upon the quantity of substance in the sounding body, but solely upon the form (internal and external) of the two bodies (the body struck and the body striking) and upon the point of application of the force to the body struck. The ear is formed to apprehend both the quantitative and the qualitative properties of sound—how, physiology has yet to demonstrate.

Likewise, what are the properties of the elements but the mathematical series of their “atomic masses”? If all atoms have the same *form* (as they supposedly have?) there will be no qualitative *atomic* properties; and each atom will have only quantitative properties—absolute position in the numerical scale of volumes, or extensity and relative position in that scale, as compared to other atoms in that scale constituting a mathematical series, or intensity. This is not at first entirely plain because we cannot perceive the elements in their atomic state, but by a process of subtraction of all molecular or mass qualities we can establish it.

Take chlorine for an example: If you subtract from the idea of chlorine gas the properties of fluidity, yellowness, odor and taste, heat, weight, extension, resistance, and degree of attraction toward other elements, you have absolutely nothing left. The property of fluidity is the distance between the molecules, apprehended through the sense of sight; the prop-

erty of yellowness is a certain length of light-waves caused by the vibration of the atoms and the molecules of the substance under attractive force; the property of heat is the vibration of the atoms and molecules of the substance under attractive force; the property of weight is the attraction of each atom of chlorine for all the other atoms of matter in existence. As to the properties of odor and taste, I wish to show here what they are, as this is not so plain.

It has generally been supposed that odor was due to the falling of particles of the odorous substance upon the olfactory surface of the nose; but I do not believe that this is necessary, for *no sense gives us knowledge of anything but the action of force in some manner*. We cannot perceive anything utterly different from ourselves, any substratum of being or substance beyond the qualities which exist in our own minds; we cannot perceive a quality either—like extension, resistance, or mass or form. Nowhere, on the earth or in the skies or down in the depths of the seas, does there exist such a *being* as extension or resistance or mass or form which we can *perceive*; therefore, we cannot *perceive* a substance; we can only perceive force, which is Mind, and of which we are a part; and *infer* motion and form and resistance and other qualities, because these exist in our minds the same as in the Absolute Mind. This will be clearer further on; here I merely wish to point out the fact that when we smell anything we become conscious, through the olfactory organs, of the molecular (or possibly the atomic) vibration of the odorous body, by means of waves of the surrounding medium caused by this vibration.

There are three different senses which all interpret some quality or qualities of molecular and atomic vibration. (Since attractive force acts upon both atoms and molecules alike, the swifter the vibration of the molecules the swifter is also the vibration of the atoms; therefore, it is clear that heating a substance would, as it actually does, help to resolve it into its elements, to destroy compounds by tearing the atoms apart. It is hard to determine at this point whether it is the vibration of the atoms or of the molecules which is attended to by

the senses of smell and taste, or whether it is not rather both.) The sense of touch (temperature sense) is only concerned with the vibration itself, or with waves in a solid, a liquid, or a gaseous body started by that vibration; and the temperature sense takes account only of the intensity of the vibration (length of wave). The sense of sight is only concerned with the waves in the ether started by the vibration, and takes account only of the length of the waves. The sense of smell is concerned with the length and form of the waves. As the quality of the vibration of a sounding body is distinguished as sweet, harsh, etc., so the quality of the waves produced by molecular vibration is distinguished as sweet, pungent, etc. The connection between the temperature of a substance and its odor is plain; at a low temperature an odorous substance is scarcely perceptible, but as it is heated its odor becomes stronger and stronger. The intensity of the temperature depends upon the length and the swiftness of the vibrations, the swiftness being inversely as the length. Likewise, the intensity of the odor depends upon the length and the swiftness of the vibrations; for *the intensity is as the number of vibrations within a given unit of time*. This is true of heat, light, sound, odor, taste and touch. The *quality* of the odor, however, must depend upon the *form* of the wave, the same as the quality of a sound wave depends upon its form. The sense of smell is apparently the only sense which takes account of the form of the waves started by molecular vibration.

Under the influence of attractive force bodies tend to take a spheroidal form; they tend to rotate upon axes, and the larger the rotating body the more it is flattened at the poles; but tidal influences are continually changing this shape, pulling out the substance in the direction of the attracting body, so that every body of matter is undergoing change of form under attractive force. There is no reason to suppose that these same laws do not also apply to molecules and atoms. Also, bodies tend to revolve around one another under the balancing action of attractive force, and the swifter the bodies revolve the more eccentric will be their orbits. Hence difference of mass must occasion difference of form, and greater heat must

occasion greater eccentricity of the orbits of the atoms and molecules. The swifter a body rotates the more it will be flattened at the poles, so greater heat will also change the form of a body in this way; and thus the atom also, if it is not indivisible because all the space within its volume is filled with matter, must be so flattened at the poles in consequence of swifter vibration. But could this law hold for the atom of *spiritus*, which is so indivisible? To me it is inconceivable how a body that was absolutely indivisible could suffer change of shape, since its shape could not be changed either by compression or by the changing of the relative position of particles composing it. Therefore, it seems to me that the atoms of *spiritus* must always have the same form, as well as the same mass and the same volume. But there would in *spiritus* be difference of *heat* (swiftness of vibration), so that the hotter the substance was the more eccentric would be the orbits of its atoms. Therefore, if the quality of the odor be *the form of the waves started by the orbital revolutions of the atoms*, *spiritus* also would have odor. I do not wish to pursue this subject very far here, only far enough to make clear what is meant by the form of molecular vibration.

It is true that, in smelling, we *sniff*, as if to bring particles of the substance within the nasal cavities, but we cannot *perceive* the *qualities* of the substance—that is, as a substance *per se*—only the action of force in different manners (since force is mind, and therefore of the same nature of our own minds. This was proved in the treatise mentioned, and a condensed summary of the proof will be given later in this article.) As to whether we could smell a substance without its coming in contact with the olfactory end-organs, it seems probable that in a medium of less resistance than air we could do so.

The connection between the organs of taste and smell is very close, for convenience in the selection of food, for the two senses mutually assist each other in this office. Nevertheless, they must be distinct in their function. When we say a thing *tastes* sweet or sour we mean something entirely different than when we say a thing *smells* sweet or sour; the taste of *bitter* has no olfactory correlative whatever, and many other

tastes and smells, more easily imagined than described, are not at all correlated.

Now, its taste is a quality entirely inseparable from the idea of any particular substance; a molecule of salt must have the characteristic taste of salt, just as much as any larger mass of the substance. Therefore, taste must be a *molecular* quality, and must be *the mode of vibration of the atoms of the molecule*, this peculiar mode of vibration being what differentiates a molecule from several distinct atoms lying side by side (an impossibility, by the way, for atoms are always found in the molecular state; but the reason for this peculiar vibration will be apparent later on. We must proceed "from the known to the unknown," and make use of partial statements to help us to gain a clearer comprehension of the facts).

If the different *kinds* of atoms differ in *mass*, then, as we showed before, they must differ in *form*, the larger ones being less perfectly spherical, and tidal influences being unequal for different atoms; therefore, different kinds of atoms must, by their vibration, produce waves of different form. Hence, the object of the sense of taste must be to discover this mode of atomic vibration, this being the index to the edibility of the substance. In a simple substance there would, of course, be no such peculiar forms of atomic vibration; therefore, it would appear that spiritus is tasteless. But notice how quickly taste is employed figuratively: "a sweet child"; "a bitter calamity"; "a sour disposition"; "an acrid smile." We should have no use for food if we were formed merely of spiritus—that is, of other than truly spiritual food—*force*. That we should always require this kind of "bread" is evident, for *the only way in which infinite life could be given to a finite being is by causing an endless flow of force through the finite being*. When figurative language is fully explained we shall know more about the psychical realm than we do now; but I must not pursue the subject further here.

We have discovered, then, that the fluidity, yellowness, odor, taste and heat of chlorine gas are molecular or mass qualities. Weight is a quality common alike to the mass, the molecule and the atom. Extension and resistance are likewise

common to the mass, the molecule and the atom. The one quality left undiscussed is that of chemical attraction toward other elements, whatever that may mean. It is this, and this alone, then, which distinguishes one "kind" of atom from another "kind" of atom, since the other three atomic qualities have no direct dependence upon the *kind* of atom, only upon its mass; and by the Periodic Law this one distinguishing quality is also a "periodic function of the atomic masses of the elements." Fluorine and chlorine and bromine and iodine react in the same *manner* with other elements, but in differing degrees of intensity. Even as a difference of eight units in music brings a recurrence of the qualities of the first note struck, so does a difference of sixteen units in mass of an atom bring a recurrence of the qualities of the first atom. But as a musical note differs in pitch or intensity from its octave, so does an element differ in the intensity of its chemical reaction from the next succeeding element of the same family. Indeed, the relation of the periods (eight and sixteen), together with other points, leads me to suspect that there is really a closer connection between music and chemical reaction, perhaps the same mathematical law governing both; but this topic, also, I can only suggest here.

Generally speaking, *the quality* (or "kind") of an element, apparently, depends upon its position in the mathematical series with respect to its mass. Difference of mass is the only primary difference, apparently, between an atom of one element and an atom of another element. But how, then, can we say that atoms of hydrogen, of oxygen, of chlorine, of nitrogen, are all atoms of *matter*? What is the distinguishing quality of the atom of matter?

Now we are ready to consider again why an atom is indivisible. If each atom were indivisible because it filled *all* the space within its volume, then we might indeed speak of atoms of hydrogen, of oxygen, of chlorine, and of nitrogen, as differentiated by *size*; but we should be utterly at a loss to tell what was the distinguishing quality of the atom of *matter*. But we all know what we mean when we speak of matter, and we know that all these different "elements" are matter; and

it is clear that if we divide the substance matter until we reach the limit of its divisibility we shall have an *atom of matter*. Therefore, there must be a quality common to every atom of matter which differentiates matter from spiritus or any other substance, and it ought now to be easy to discover this quality.

If we regard the atom of matter as of a definite number of units of mass—*i.e.*, units of space filled with matter—which may expand or contract so as to cover a greater or a less volume, so that the substance will exhibit a greater or a less weight to the unit of volume when it is occupied by any particular “element”—*i.e.*, atoms of matter of a certain volume to the atom—than when it is occupied by any other “element,” then the Periodic Law is satisfied, while the Law of Definite Proportions and the Law of Multiple Proportions are also satisfied, and the phenomenon of atomic “masses” or “weights” is explained. The *mass* of every atom of matter is the same as the mass of every other atom of matter, and an atom may be regarded as the *unit of mass*, so that by the law of gravitation “every atom is attracted toward every other form by a force whose direction is that of a straight line joining the two, and whose intensity varies directly as the mass and inversely as the square of the distance.” The validity of the law of gravitation depends upon the existence of some unchanging *unit of mass* for the substance, matter; and, on the other hand, the truth of the law of gravitation is a proof of the existence of such a unit of mass, and thus of weight, which is the measure of mass because it is the measure of gravitation, and because gravitation varies directly as the mass. The mass and the weight are the same for every atom of matter, but the *volumes* occupied by different “kinds” of atoms are different. Hence the Periodic Law should read: “The properties of the elements are periodic functions of their atomic *volumes*, or of the masses of equal units of volume of the elements.” It is evident that the ratio of the volume of the whole atom to that portion of the mass of the atom included in a unit of volume is constant for each element; and, therefore, whether the volume of an atom or the mass of a unit

of volume is taken as the unit of measurement, the results will be the same. As we know nothing about the volume of an atom we are obliged to use in our calculations the mass of a unit of volume, and as the results are the same these masses of units of volume have been incorrectly called the 'atomic masses.' It would be better to call them the "masses of unitary volume" of the different elements.

And now: What is the distinguishing trait of the atom of matter? Plainly this: tendency to expand or to contract in bulk under the action of force; tendency to vary in volume; instability. If an atom, too, is composite, it must have this tendency; and the atom of matter, as we have shown, must be composite. Matter is truly a "compound" substance. The quality of compositeness, with accompanying instability, is woven into the very nature of the atom of matter. So long as the unit of mass and the unit of volume are not necessarily the same, so long must we have instability. Now, if an atom is indivisible because it fills *all* the space within its volume, it is stable and unchangeable; hence the atom of spiritus—the unit of mass of spiritus—being such a *simple* atom, the substance can never exhibit either composition or dissolution. The atom of matter, however, is a *compound* atom; it is the *unit of mass*, because every atom is composed of the same number of units of volume *filled* with substance; but it is not the unit of volume, because it is composite, and each of its component parts is separated from the others by more or less intervening space, so that not all the space within its volume is filled with matter. In short, theoretically, matter is infinitely divisible, though under the action of the force at present acting upon it it behaves as though an aggregate of particles with a definite mass (atom of hydrogen?) never separates into its component parts, but always acts as a unit, chemically and physically; at least we know of no "atom" of less mass than hydrogen. The science of modern chemistry is (supposedly) based upon the existence and behavior of these composite units of mass, but it may be that closer analysis will render the atomic hypothesis unnecessary so far as matter is concerned. The fact that it is really the mass of a unit of volume which

is called the "atomic mass" of an "element" is a bit suspicious, but the theory is convenient at present, and since the mathematical results are the same it does not make much difference whether we speak of "atoms" at all.

If we regard the unit of mass as the "atom," we may regard the unit of volume as the "molecule." Let us illustrate by the formation of a "molecule" of water from hydrogen and oxygen. The "atomic mass" of hydrogen is 1, while that of oxygen is 16. This must mean that in any given unit of volume oxygen has 16 particles to every 1 that hydrogen has in an equal volume. Now, in a "molecule," so called, of water, there are 2 parts of hydrogen to 1 of oxygen; but are there really "hydrogen" and "oxygen" *in* the molecule of water? No. There is only water "in" water; hydrogen and oxygen combine in such proportions, it is true, but the true "molecule" formed is *water*, nothing else. We may represent the mass of the "molecule" formed by the combination of 2 parts of hydrogen and 1 of oxygen as 18. There are three units of volume. If the 18 representative particles were evenly distributed through the 3 units of volume there would be 6 to each unit, so that this unit of volume with 6 particles in it (as compared, of course, to every 1 particle which hydrogen has in an equal unit of volume) is the *real* molecule of *water*. Or take hydrochloric acid, HCl : the "atomic mass" of hydrogen is 1, of chlorine 35.5, and they combine in equal parts. We may represent the mass of the "molecule" formed as 36; there are 2 units of volume; if the particles were evenly distributed there would be 18 to each unit of volume; and this unit of volume containing 18 particles is the *real* molecule of *hydrochloric acid*. Or take common salt, NaCl : the "atomic masses" are 23 and 35.5, respectively, and the parts are equal. We may represent the mass of the "molecule" formed as 60; there are 2 units of volume; if the particles were evenly distributed there would be 30 to each unit of volume; and this unit of volume containing 30 particles is the *real* molecule of *salt*. Or take sulphuric acid, H_2SO_4 : the "atomic masses" are 1, 32 and 16, respectively, and the units of volume are 7. We may represent the mass of the "molecule" formed as 98;

if the particles were evenly distributed there would be 14 to each unit of volume, and this unit of volume, containing 14 particles, is the *real* molecule of *sulphuric acid*. Or take sodium hydroxide, NaOH: the "atomic masses" are 23, 16 and 1, respectively, and the units of volume are 3. We may represent the mass of the "molecule" formed as 40; if the particles were evenly distributed there would be 13 to each unit of volume, and this unit of volume, containing 13 particles, is the *real* molecule of *sodium hydroxide*. (The figures are not in every case exact, probably because they have as yet been only approximately determined.)

In all these examples it is evident that the "elements" unite in such proportions as to make the unit of volume also a unit of mass for a particular portion of substance—i.e., to form a "molecule," having a certain mass, which is different for every compound. But the unit of volume cannot continue to be the unit of mass for this portion of substance, for under the ceaseless action of force the composite molecule (mass contained in a unit of volume) continues to expand or contract, so that again it contains more or less particles than it did at the moment of chemical reaction. Every compound, therefore, must be in a constant state of dissociation and recombination, and it must always be ready for dissolution whenever units of volume having a different mass (another compound or element) are brought in contact with it, so that thus a *new* compound is made. Attraction varies directly as the mass, so a cluster of particles must always tend to unite with another cluster having a greater mass; therefore, whenever two compounds (or two elements, or a compound and an element) are brought together (with favorable conditions as to *heat, etc.*) a new compound is made.

Attraction varies inversely as the square of the distance, so that particles can cling together in a cluster throughout just about such a portion of space—one of definite dimensions—without being pulled apart by attraction for atoms outside this space. This *unit of volume*, then, may be considered the "molecule" of matter; but its *mass* is different for every "compound" and every "element," so that our "atom" must

be a *unit of mass* which can serve also as a unit of *weight*, and is what is meant by an "atom" in the statement of the law of gravitation. That law is what governs "chemical union"; and what causes "chemical combination" and "dissociation" is the fact that, for the substance matter, the unit of mass and the unit of volume are not the same; matter is "unstable."

This is only a short excursion into the wilds of chemistry. It is evident that with a compound substance we have a complexity of behavior that baffles description. It would be a worthy task to apply this method of explanation to every known compound and the behavior of every known "element" under all known conditions. The one great fact that stands out is that of endless flux, that same endless flux which struck the ancients so forcibly. Matter, at its very roots, is Change; spiritus, at its roots, is Stability. What is an atom of matter? There is no such thing, really; no "atom" is permanent. We may apply the term, if we wish, to a unit of mass, as we must in the case of the law of gravitation, or we may apply it to a unit of volume, as we do when we speak of "elements" having different "masses" and manifesting different "properties." Whichever way we consider it, an "atom" of matter is the aggregate of the three qualities of extension, resistance and compositeness. An atom of spiritus, on the contrary, is the aggregate of the three qualities of extension, resistance and *simplicity*; it is a *true* atom, indivisible, both the unit of mass and the unit of volume of spiritus. The "atom" of matter is variable and changeable; the atom of spiritus is invariable and unchangeable.

What is an atom, anyhow? The atomic hypothesis serves very well to carry us down to the very foundations of all Being, the very essence of all Substance, but there it leaves us stranded; its mission is ended. In its ultimate analysis we find that an atom is only the aggregate of three necessary qualities, of which two are common to compound and simple substance, while the third is the difference between compound and simple substance; and qualities, of all sorts, are not found walking around in space waiting for an opportunity of being perceived through our senses; they are found

only in mind, and mind—that is, mind as subject—as Professor Ladd says, has no “whereness.”

An atom is only an idea, only a concept of the Conscious Intelligence, otherwise known as the “subconscious mind”—the “I” that forms the “me,” that “thinks, feels and wills”—the force that forms both “body” and “mind,” and also the “external world in space.” The idea of an atom—of spiritus as well as of matter—is common to the human mind and to the Absolute Mind, for each individual human mind is only a portion of the whole Absolute Mind—the whole infinite “I.” Matter and spiritus, compound substance and simple substance, World of Change and World of Stability, changing body and unchanging body, are only two manifestations of one Being—the Absolute Mind—of which we are parts. We, living with our senses open only upon the World of Change, may indeed feel

“The blank misgivings of a creature
Moving about in worlds not realized,”

but we are truly living, also, in the World of Stability—the world of ideas—and some day that, also, will be realized for us. Philosophical analysis reveals the foolishness of fear of death, and of doubt in our own instincts and reason and all mental faculties; it also shows a reasonable ground upon which science, from its standpoint of uncritical dualism, employing its experimental and deductive method, and relying upon man’s faculty of reason, can build up a description of the psyche and its powers which will be as worthy of reliance as any other knowledge, since no knowledge is knowledge of anything *outside* of Mind. Substance nowhere exists but in Mind, but it does really exist there—simple substance as well as compound substance, spiritus as well as matter, and “out and spread out” in space, even as we perceive it; and it could really exist nowhere else, for it is—only an idea!

We have now dissolved our cloud-palace and had glimpses of regions “without form and void”—space to which Mind has not directed attention; Force, not sent energy. Now we

will proceed to build up the palace again, to show the *reality* of substance, as well as its ideality, by the help of *science*.

We have said that force is mind. Also, mind—*i.e.*, *subconscious* mind—must be force. The reasons for this conclusion are discussed at length in the treatise, “Life and the Psychical Realm.” Briefly, they are as follows:

Mind is a force, because:

1. The phenomena of life are produced by a force other than any of the so-called “physical forces,” and not transformable into them.
2. To the action of this force must be attributed, besides the physical phenomena of life—
 - (a) The formation of the body.
 - (b) Sensation.
 - (c) Thought, feeling and volition, or the mental activities, which are *motions measurable in time*.
3. These activities are usually attributed to the “subconscious mind,” or “Conscious Intelligence.”
4. The subconscious mind, therefore, is the vital force. Motions and forms can only be produced by *the action of force*; therefore, the motions of thought, feeling and volition could only be produced by force, and the form of the body could only be produced by force. And since none of the “physical forces,” by acting upon matter, is able to produce the phenomena of life (including these motions and forms), another force, which we may call the vital force, is necessary to produce the phenomena of life; and this force must be the *subconscious mind*, which is the seat of consciousness, being a portion of the Absolute Mind.

Force is mind, because:

1. Force is known only from its effects upon substance, and its action results in (a) motion, (b) formation.

2. Mind—*i.e.*, subconscious mind, or the “I”—is known only from its effects upon substance (matter and spiritus), and its action results in (a) motion, (b) formation (of the body, and of thoughts or ideas or percepts and concepts). Therefore:
3. Mind and force, being defined in identical terms, must be considered identical.

The extreme brevity of this explanation may render it somewhat obscure, but I trust not. It is fully developed in the treatise above referred to, and, I think, proved beyond the probability of a doubt.

By philosophical analysis we have demonstrated that substance is *the aggregate of the qualities of extension and resistance*; but though empty space may have extension, what can have resistance but *force*? So, after all, substance is just a name for force as perceived acting in space. It is true that we can perceive nothing but force—mind; we cannot perceive any “unknown and unknowable” entity, any “thing-in-itself,” as matter *minus* mind; but it is also true that we can perceive force—*i.e.*, mind—*only in the form of substance, or motion of substance*. We know of force through intuition, in our own minds, as non-objective; but force outside of us we can only perceive as substance—the aggregate of the qualities of extension and resistance.

The “I,” or subject, can only *see* itself in so far as it has become *objective*, though it has a direct consciousness of itself as the subject to which its “me” is attributed. Its “experience” is so much of itself as has been objectively realized—*i.e.*, perceived as existing in space and time, without which, as pure *à priori* intuitions, no experience is possible, as Kant points out. The Absolute Mind, or Absolute Force, probably sees its *whole* self as an object, and of that objective self our bodies are integrant parts. Now, the first function or impulse of force is always *motion*, which results in *formation*; so the Absolute Force, being ceaselessly in motion, as it were, flows through each individual body, thus producing the *stream of consciousness*, which is thought (formation of ideas), feeling

(vibration of the substance of the finite being) and volition (movement of ideas and of the body). That portion of the Absolute Force which "resides in" any individual being at a given time perceives the rest of the Absolute Force as *substance*, and the action or motion of that Force as *vibration* of substance and *motion of forms* in substance. Only so much of the Absolute Force can thus be seen objectively as has been *taken into* the finite being; the taking in of *new* force is followed by *perception*. It is evident that the finite body, being a constant factor, is what causes the individuality of a being; if there were no finite, unchanging body there would be no individual being.

Thus, both the ideality and the reality of substance become clear. Substance is *ideal*, in that it exists nowhere but in mind—that is, in the Absolute Mind; but substance is also *real*, in that it *is* mind—the objective realization of mind. We can see outside us only what we have in us; but there *is* outside each individual being *real* substance that he does not see, because more is contained in and has been objectively realized by the Absolute Mind than is contained in or has been realized by any individual mind. Relatively to the Absolute Mind, substance is ideal—*i.e.*, exists nowhere but in that Mind; relatively to the individual mind substance is real, in that it exists outside of the individual mind. Therefore, when we say we *perceive* substance we mean that we become aware of *force as acting external to us*; and the *manner* of the action of that force, interpreted through our sensory organs, defines the *object*.

Matter is the aggregate of the qualities of extension, resistance and compositeness. Hence, to be perceived as matter, force must have the quality of *infinite divisibility*; that is, it must so act that there will never be a portion of space entirely filled by force which will constantly remain so filled; there must never be an "atom," a unit of mass, which is also the unit of volume for the substance, and cannot be made larger or smaller or changed in shape; in order to be perceived as matter, force must *never be motionless*. Formative force which has this quality of infinite divisibility or *instability* is

perceived as matter. It is only formative force—i.e., force engaged in formation, or thought—which is perceived as substance; feeling and will, as we said before, cannot be perceived as *substance*, but feeling is perceived as *vibration* of substance, and will is perceived as *motion of forms* carved in substance.

Spiritus is the aggregate of the qualities of extension, resistance and simplicity. Hence, to be perceived as spiritus, force must *not* have the quality of infinite divisibility; on the contrary, it must so act that there will be an ultimate portion of space which is entirely and constantly filled by force. There must be an “atom,” a unit of mass, which is also the unit of volume, and cannot be made either larger or smaller or changed in shape. To be perceived as spiritus, force must be *motionless*. Formative force which has this quality of ultimate indivisibility, or *stability*, is perceived as spiritus. When force is motionless its atoms do not *change their relation* to one another; they are, of course, in vibration, and forms in spiritus are in motion in consequence of *volition*, but the ultimate portions, the atoms, are in a state of relative rest, being all of the same size (volume), the same weight and the same form. It is now evident that the reason why we cannot see disembodied psyches (which are formed only in spiritus) is that so long as we remain in our material bodies our sensory organs attend only to matter, or *unstable formative force*. The sensory organs of disembodied psyches, on the contrary, *attend only to spiritus*, or stable formative force.

Thus we may know what substance is, what matter is, and what spiritus is; and this knowledge is necessary to enable us to find out *where the psyche-substance comes from*. Since all substance is *force*, it is evident that both the substance of the psyche and the substance of the material body may alike be derived from the *food*, also from the energy taken in by the sensory organs, as *light, heat, sound, smell, taste and touch*. Part of this food, or energy, comes to a *state of rest*, thus forming the psyche, while the *rest continues in flux*, thus forming the material body.

Science has for a **long** time shirked the inevitable question, “What is **substance?**” But the time has come, I think, when

science can shirk that question no longer if science itself is to progress. It must take the answer offered it by philosophy and go on. Without the new *scientific* knowledge, derived empirically, that *force is mind*, it would not have been possible for philosophy to solve that problem in a manner satisfactory or helpful to science; but with the help of that knowledge I believe I have so solved it. In a single article it has not been possible to make the explanation very full, but I hope the reader will be able to follow the reasoning and to agree that at last *the nature of substance* has been satisfactorily demonstrated.

MARY ISABEL WYMORE.

THE DAY

The East sang clearly to the West,
 "Awake! arise! Be gay.
The Sun Star King now fills my breast,
 To give another day.

"Rejoice with me, O West, and shine
 With radiant gleam and ray.
I would all nature's art were mine
 To hail the new-born day."

The somber West half envious stood,
 And shadows veiled her brow.
She said, "Oh, East, your joy is good,
 Your triumph great, I trow,

"To bear the Infant Day and bring
 Fair offering to the Earth;
Yet from your bosom Day may wing
 His way to me with mirth."

"Oh, say not so," the East replied,
 "Young Day will leave me never!"
Alas! the youngster quickly hied
 Past East and West forever.

SYDNEY DREW.

GREATER MAN AND A GREATER WORLD

Man's office and destiny is to make the universe rational through and through. There could not have been bestowed upon him a mightier hope and work.

There are springs of action in man, compelling ideas, the tides of truth, which point to one ultimate—constant perfection. The universe is potentially perfect; man is potentially perfect. Man is not in the grasp of an inexorable law; the law is not a dark fate, but an illuminator.

Deity and Destiny are not interchangeable terms. The opinion of Evil is a fallacious conclusion derived from false premises.

Ideas are actualities. Wrong and inadequate views result in seeming evil, which, however, when rightly considered, may become a piercing spur to right doing. Coördination with the law is the solution of the problem of evil, and attainment to this comes not through surrender to the mandates of Infinite will and supreme power, but through our coöperation therewith.

The Infinity which surrounds us is not void nor chaotic. It may seem irrational—a wilderness in which man is companionless and guideless. It may seem a dream of phantoms, defiant and ill-natured. Doubtless we must see things as phantoms before we can apprehend them as actualities. Man must feel his own mysticism of being before he can sincerely devote his energies to understanding himself.

Life is constant transition, and the appearances of good and evil, truth and error, travel up the mountain side together. Man is free to unite his will, his aspiration, his activity with the Infinite. This union gives true life, and actuality in existence.

In all of that of which we are conscious the most important fact is Man. In man himself the most important fact is his original, constructive thought; and his most signal victory comes through his cosmic consciousness binding him indis-

solubly with the cosmic evolutionary energy. This faith in his destiny etherealizes, so that it interpenetrates all substance. To the universal conditions around man it bears relation similar to our idea of omnipotence. It would not be too bold to say it is a part of the omnipresent and the omnipotent. Man fulfills the cosmic necessity for an organized intelligence through whose unlimited capacity is evolved the self-consciousness of the power resident in the evolutionary principle. This wonderful recognition by man was the supreme passion and unconscious purpose of all that preceded him. In and through man the cosmos speaks, expands, secures right use of its forces and scientific fidelity to the ever unfolding ideal. Man and the Cosmos are one. Neither would be significant without the other. The Earth itself means just what man compels it to mean.

Is it a spiritual dream—that through man's fidelity to cosmic consciousness the Cosmos can know no dissolution, no defeat? The idea, the image itself is the fact, and not that which the eye sees. The principle of life pushed for self-sustaining organization that should transcend the incident attending evolution on the lower planes, and there necessary to its progress, decay, or transmutation presenting the appearance of decay. Man, as responsible free Being, should transcend decay (in the sense of final dissolution), for such dishonor is not consistent with his responsibility in freedom.

It seems as if all things lead up to the question, How much power does man possess? It is the general hope, native to all creeds, *that his power is sufficient to secure for him justice in the change called death*. If man has not this power of control of his deserts and his destiny he is indeed a poor worm in a poor universe. But Man is claiming more for himself every day. Science confirms his dreams. Let him claim all things. That is his prerogative. If he is monarch of himself, it is not for a day; not for a brief pitting of his power against contending elements which, in whatever disguise, are unworthy his valor, the evanescent elements of vanishing things. Man's power rests in principle. There is no limitation to a principle.

It is a positive reality. Reality is guaranteed only in the positive form. All else is alien, transitory, a mere caricature.

History is the tragic record of man's folly in not looking out first and always for his eternal interests, not in the sense of future rewards and punishments, but in discovering what he is and what his relations are to matters both temporal and supposedly eternal. The primary condition of the capacity to know is self-knowing. How much of what is called knowledge, culture, will stand this test?

Self is the incipient point of real knowing. There is nothing real for you or me, or any one, except what exists in our comprehension of our power to know, to be, and to do. The defining of external aims and methods is the mere dream, unless these aims and methods are an outgrowth of man as the native power in advancement. It is impossible to discount this in face of the fact that man finds within himself a penetrating sense of his preëminent relation and fitness in the Cosmos. All his suffering and humiliation come from attempting readjustments in the symptomatic conditions when his true work is in the fundamentals which underlie all externals. Why be satisfied with the dream, with the transient triumph, when every fact, every objective thing, invites man to make it illuminative of the permanent?

Every man is functioned to freedom and conquest. And this, and this alone, is the native equality of men. But something else is required. Real power is rooted in real knowing. Each man makes for himself his own attitude. Yet even this statement is evasive, for many human creatures are beasts of burden, driven before the cruel forces of civilization. Yet the fact that, potentially, man is functioned to freedom and conquest, sends the trumpet call around the earth to every normal human being, "Arise and know you are all-powerful!" But the time approaches when men shall move with divine principle; divine in the sense of absolute and uncompromising. That good time will be the age of character.

In spite of civilization's tawdry tyranny, in spite of unreasoning pessimism, man goes bravely on striving for better things, his true worth shining like a star through all the gloom

and storm of the lives of those who have builded for him. Human derelict though he seem, O Pessimist! he is unyielding, persistent; in one word, he is. Who dares to be so false to this witness as to pronounce man a mere phenomenon, here to-day, to-morrow nowhere? The truth of the solidarity of men of all tongues and conditions lies in that unyielding is. The truth of the solidarity of beauty, the ideal, happiness, power, with man their supreme dispenser, is the fruitage of man's thought and experience; and there is no avoiding the importance and true prophecy of it. The pessimist is guilty of high treason. He is the infidel of infidels. Man is not a jest, nor is life a diversion or a farce. "The wheel of the absolute turns the same in cellar and in palace"; turns the same for the faithful and the unfaithful; for all life and being possesses one common central principle, which is at once constitutive and regulative, immutably working by unalterable synthesis.

Reason confirms experience in the statement that life means power, and this power finds in man its sovereign. Thus is man constituted and polarized to conquest, and his sponsor is the constitutive and regulative law, ever operative and merciless; and as this law and man are one and inseparable, man is his own sponsor. Hence, his degradation when he outrages his high commission. Unless he realize his identity in this high estate he is without meaning, dignity, or worthy incentive, and pessimism is his cave. His native and reasonable self-sponsorship places him in static relations which make for his incorruptibility. But it is obligatory that he shall be loyal to his splendid office, that he shall see higher than the sky line and farther than any figured measurement. The true perspective is beyond the daring of speech. The splendor of the manifest is surpassed by the unspeakable glory of the veiled visions in the wonderland of the Infinite.

Man is not a mere assemblage of parts, functions and their impulse. He came to what he is through the slow and painful welding of his inherent forces, resulting in organized effect. An organized effect is a creation. Man, therefore, has created himself out of a seeming chaos of assembled elements which

in themselves generate that ancient yet ever new drama of transmutation (not miracle) which confronts us on every hand.

This signal process is bound up with all life and activity in the union and the unity of energies and interests which constitute the continuous evolving movement. This is the one and only Kingdom, the indissoluble union of power and interests held in perpetual poise by the law of the universe, with man as the Supreme magnet in the changeless veracity of that law. If we thus understand man he is unique in power and obligation. His power is relative only in the measure of his unfolding recognition of it, becoming positive at every point where his intelligent will ripens desire into command.

“His fair, large front, and eyes sublime declared
Absolute rule.”

Thus Milton interpreted the mythical Adam as symbolic of Being's potency. Fear of God has changed to fear of himself, since man has realized his own godhood. The scoffer is ever with us, and flings scorn in the face of the witness that man is the one fact which stands aloft and self-supported, rooted in the Eternal.

Men are afraid to believe they are masters of circumstance and environment; that conquest is man's inherent right. But man is recognizing this: that he possesses the freedom of direct action to direct ends, made secure in the omnipresent law, which upholds suns and moons and stars. We have ample proof of man's capacity to produce specific effects and transmutation of effects, as in the uses of electricity and the resolving power of the microscope. Consider, also, the seemingly alien life which surrounds us, invisible, but made evident by its own compulsion of power, beyond man's appraise, yet not beyond his drawing out and developing into fine uses. The moment man's imagination reaches the border of that charmed region of things superior to our incomplete individual life, that moment he touches the truths of Infinity, and there issues forth a new rapture, some new gift to the race, something fine, and strong, more completely revealing the wonderful forces that wait upon their conqueror—MAN!

Thus does he continue, age after age, to successfully organize the myriad modes of force, proving he is their owner, master, and their supreme credibility. But this process is not confined to physical forces. Accompanying this evolution on the material side of life is the corresponding finer discernment of the inarticulate life of the spirit and the continual drawing forth from within the luminous truths that unite the invisible to the visible, kindling an ardor that gives prophecy to our most daring dreams.

Thus, man is day by day making finer and more powerful his own organization, and out of the riches of this latent reality he will continue to draw a greater self and a greater world until he ceases to recognize—if that ever be.

What is the definable end of the common impulse of all things? Why is there reciprocal unity in all activity? Why are opposites so essential to each other? Why so much wantonness of act?—of soul-destroying misery?

The majestic, unhurrying evolutionary movement includes all heterogeneous and perverse causes and effects, using their awful ethical value as heroic warnings to the race. This world is in the making, and the making of a world is the making of man himself; for it is his prerogative to amplify, to etherealize every force, every idea, and incorporate these in their highest statement and visible use, because his own individual fulfillment means appropriate form of embodiment of the secret things in life's invisible cathedral. Intelligence and intuition dare not tarry. They must move with the steady, strong march of the invisible army. There is no resting, no halting place, save in the holy place of concentration, where creative passion achieves its object.

The greater man is he who has made himself able to establish in right supremacy, uprightness, rectitude, justice, brotherhood, the true democracy. Where and who is he? the pessimist asks. He is everywhere. He is. This greater man is our neighbor. The baseness of men is not legitimate function. Man is radical to all power, all goodness. He is pure integrity of Being.

There never was an Adam born of heaven and destined

for hell. Man's pure integrity means unbroken entireness, unblemished moral soundness. He should, in the nature of things, be free from corrupting influences. In strict truth he is thus free, *but he does not know it*. Therefore, the rankling fungi of issues which weigh down the ship of state. Hence

“The worm of Greed, the fatted Worm of Ease,
And all the crawling progeny of these—
The vermin that shall honeycomb the towers
And walls of state in unsuspecting hours.”

Man's native integrity is not called to his attention. That he is instinct with the cosmic impulses and purposes is not a part of any teaching of church or college. Who makes appeal to his cosmic consciousness? That cosmic consciousness is the containant of every possible illumination, even for life's everyday details.

Man is not overbold in declaring his rights in unlimited aspiration, for his cosmic-conscious hope and daringness, and his cosmic-conscious responsibility in freedom vindicate every splendid potential in shining vision and glowing symbol! The Infinite is compassionate to the dreams of men, otherwise it would not be the Infinite. It gives us beauty as manna of expectancy. Tolstoi says beauty is a sensuous lure. In this he strips nature and art of their dignity and delightful charm. His bitterness blights even the rose, and destroys the ideal in art and the magical witchery of perfection of outline and color in which the spirit of man delights. Beauty is not an illusion. It walks in the paths of light and sweetness. It instils gentleness and gives luster, perfume and eloquence to daily living. To the pure integrity and wholeness of man it seems a conscious agency, potent to ends and effects. We find within ourselves the reactive influence of beauty. Our self-moving activity accepts all contributions to motive and ideal, and thus our thought-force, active to ends and effects, is reactive to ends and effects not included in thought's conscious scheme. In this manner thought creates and re-creates to the degree of greatness, and what is spoken in the beauty, grace and sublimity of external objects is cosmically our affinity;

and though the spell be as perishable as the rose and the lily, yet within the consciousness it symbolizes the eluding joy of life, and we are elevated, purified, thereby. Though the statue fall into dust, its perfection is immortal in memory; and though arch and temple fall, and are mourned a thousand years, their beauty and their story dwell forever in the ineffable place of ethereal consciousness. The value of beauty belongs in that great Kingdom of values where the ideal creates art and impels men to noble action.

The thinking world is calling for all that is practical aid in advancement. The writer can see only one way to social betterment, and that is by individual upbuilding. The science of this individual upbuilding is metaphysical. It is the study of man—his place in the universe, his power in the making of a world of effects, in his making of his own destiny. And all of this through his intelligent understanding of *the unbreakable law in an unbreakable universe*. This postulate, and no other, harmonizes all apparent separateness in material structure, all vicissitude and emergency in human experience. When correctly understood it must produce a purer and stronger manhood and racehood.

Man is evolving a higher stage or form of organization in his faculty of ideality, which, as it applies itself to life's affairs, magnifies intellectuality and etherealizes thought-force. The universal welfare is in man's hands. In the scientific view that man is supreme on earth this conclusion seems inevitable. The quality of persistence which causes his heart to beat and his brain to dream and to invent, which is the great power that molds and shapes the all-substance out of which he and all things spring, *must* carry him on to fulfillment and conquest unlimited. Are we not sure that the essence of things, the submerged realities, were and are for man's intelligence to command into form and service? It follows that he can make the world what he will. Man himself is a stupendous fact. He is, indeed, very great; but it rests with himself to be greater. His greatness, however, will not be able to face the ages if he is unable to explain himself. His power is so great that we marvel at what seems irreconcilable

in so-called matter as related to that power; but in the truth that all energies are *living*, and that their compounding brings chemical changes and transmutations of which conscious intelligence and masterful will are the resulting fixed forms, we conceive the truth that man is the realization of self-producing energy, and is the first and only form of organization which in any sense is, in and of itself, creative.

To-day man is objectifying a new element of mind which is destined to produce a new order of life.

Intuitive knowing works to bold purposes, sanctioned by its own persistent dream, until new creations in ideas and ideals demand our intelligent concurrence; and it is right at this point we become conscious that our ideas ever wait upon reason to unfold them and convince us that the varied but kindred intricacies of thought are our wealth of material; that involutions are as constant as revolutions, and blend in that which we must draw forth into form.

Thus is a greater world being made by this subtile and profound underlying process.

FREDERIKA SPANGLER CANTWELL.

APHORISMS OF THE PHILISTINE

Superstitions are ossified metaphors, and back of every religious fallacy lies a truth.

The creative genius is the highest gift vouchsafed to man, and wherein man is likest God.

The kind of leader America most needs to-day is a man who can do his work and make no man, woman or child wear crape.

To know when to be generous, and when firm—this is true wisdom.

To be gentle, generous, lenient, forgiving, and yet never relinquish the vital thing—this is to be great.

The first requisite in ruling others is to rule one's own spirit.

GOOD-NATURE

Few are environed in life as they would like to be. Each desires to change something, somewhere, somehow, and most are busily engaged in a more or less unsuccessful effort to accomplish the change so longed for. Generally, we begin by getting very cross about it all. Then crossness grows to crabbedness, crabbedness to ill-nature and ugliness, and soon we find ourselves upon quite the wrong road, with nothing developing but worse conditions, both in the circumstances and in ourselves.

Our ill-nature sometimes causes us to make desperate efforts to wrench things into the shape that we have set our hearts upon; and when, after much strain, we find this a futile proceeding, we forthwith become more ill-natured and cloudy-faced. Sometimes it is thought that deception can bring about beautiful and harmonious conditions. This, however, always turns out to be an impossible undertaking, and we walk further into rather than out of disagreeable environments. Some try to cajole people and diplomatically manage circumstances. Was there ever a diplomat who came not to grief early or later?

Other unsuccessful methods are indulged in, such as passive resignation to anything and everything—that weak and watery resort of an unsubstantial soul; the inconstant trimming of the uncertainly-minded person; the pretence of those who try to make their lives appear other than they are; the foolish attempt to cover that which everybody knows; and so on through a long list of unwise endeavoring, which succeeds only in lining the face with wrinkles, dulling the eye, wearing out the nerves and breaking down the body.

Now, can an ill-natured person reasonably expect to have a nice life? Can harmony and pleasantness truly reign where disturbance is liable at any moment? Can peace and beauty come out of or exist in connection with ill-nature? Can good dwell with ill? Can light and darkness occupy the same spot at the same time? Manifestly this cannot be so.

Instead, then, of trying all the complex methods of futility listed above, let us turn to a very simple way of dealing with life. Just get good-natured. It acts like magic. Get good-natured with people and things, and people and things immediately get good-natured with you. Get good-natured with circumstances, smile at them where you have been wont to glower, and they change themselves without delay. Marvels and miracles, as though dropped from the heavens, will crowd down upon you day by day, and before you know it you will be walking freely and gladly along life's pathway where before you were stumbling and tumbling and scolding.

At first you may have to do some hard work with yourself, for remember this new way calls into service new muscles of the mind, weak from disuse, and they need training. But don't give up. Then we must ever remember what good-nature is. There is an outside good-nature which amounts to very little, and that not for long—a superficial pleasantness which appears to be very fine indeed until some test of life betrays it, and it vanishes away—the ghost that it is. This is not recommended as the genuine article. Real good-nature comes from the heart, not from the emotions or manners; and it is only whole-souled, true-hearted good-nature which can accomplish worthy results.

The superficial pleasantness generally works off in public. Its owner plays to an audience conscientiously; but behind the scenes such habit is easily removed. The real good-nature is one's own sweet self, and is perfectly and unconsciously at home on all occasions, in evidence at all times. This is the only kind to be desired, the only kind to be relied upon, the only kind to have—more strictly speaking, to be.

Then there is the sad nature, which also is not good-nature; for with tears in our eyes are we really good-natured? To be really good-natured we must dry our eyes, leaving our vision undimmed to sight the good which lies at the heart of all happenings, even the hard ones. We have to learn to be in with all the happenings, not out with a single one of them, no matter what face it may wear.

Good-nature is more natural to some than to others, and

these naturally good-natured people have much less work to do with themselves than the other brothers and sisters; but perhaps most of us think we are better natured than we really are. If we are in earnest to discover our standing in this matter we will unflinchingly face ourselves and ask, "Am I really good-natured?" We will closely examine our conduct under all provocations and annoyances, our tones of voice, our gestures, even our thoughts in our quiet, and ask again searchingly, "*Am* I good-natured?"

Some of us will find, I fear, that while we need not plead guilty to the charge of ill-nature in its crudest, most open forms, still a subtle churlishness may pervade our natures at times, opening the way to a showing of annoyance or pique, or leading to a lack of heartiness in some situation or relation of life; and even this builds unsucccess. Only the perfect bricks build a perfect house.

We may find that our good-nature sometimes depends upon the other fellow's good-nature. If so, this good-nature is a most variable quality, and one not to be relied upon. It will be an absentee when most needed. Good-nature must be an invincible, invulnerable, constant companion. If this kind of good-nature be made in one's self, as truly as the needle turns to the pole so truly will people, circumstances, opportunities and good turn to us; and we will find easily and gracefully accomplished these same things which we tried so hard in the cross, wearied, dragging way to bring about; but it is only the pure, unadulterated good-nature which will win its way to the complete success that all desire.

The Good Nature which is real heart sweetness and pleasantness is an active and efficient force, and has much to do in this world, where, only too long, irritability, dullness, sorrow and heartache have held high carnival.

BARNETTA BROWN.

THE NEW BIRTH

The Christmas tide of love is bathing the consciousness of man at this era of the world's history as never before. Man is universally awakening to the knowledge of the Christ indwelling, and a flood of Spiritual consciousness and Spiritual desire is purifying his soul.

It is not the birth of an hour. The soul of man has been in travail for centuries past, and at this particular day and age is becoming conscious of the new birth that bespeaks the Christ of *himself*.

Again, it is a universal birth of Truth, an era of spiritual knowledge to the children of earth, not in some certain trend, or creed-bound line of thought, but each one is thinking for himself, and bringing forth the Truth, or the Christ-child, in just the way best adapted to his *own* spiritual advancement.

The "wise men" are being guided to the *within*, where the Mother-love, the creative principle, is calmly and joyously awaiting the new birth to each individual consciousness, and subsequently to the Universal soul of man.

Christ, or Truth, being a universal fact, must needs come forth into manifestation at the hour of man's sincere desire.

Already the Star of Bethlehem shines from out the individual heaven of each seeking soul, and such an one is being "lifted up," and consequently drawing all men upward to the Christ standard.

A glorious day of rejoicing it is when we can see the brotherhood of man established through the acknowledged birth of Truth; of Christ. And as each manifestation of Life differs in its presentation to our eye, so shall each member of the Great Universal One differ in its view of the Truth. Jesus said, "In my Father's house are many mansions," so any one who may do the works of the Father shall be conscious of the new birth unto his *own* soul.

Let man beware how he judges, lest *he* be judged, and the sorrowing of the hour of travail be prolonged.

“Freedom” is the cry from soul to soul; “not as *I* will,” but as the Universal Harmony wills. Not as *I* judge, but as the “son judgeth” for himself; “the Father judgeth no man.” Then let none dare to name another’s presentation of the Christ or Truth, as he may chance to see it, untrue, for verily the soul hungering and thirsting after righteousness shall be filled, and what is meat for one may fall far short of nourishing another.

Each soul to his own God-center; each soul looking into the eyes of his own new-born, and seeing therein a fathomless realm of Joy and Love which he must enter and explore in his *own* way, and revel in the Truth thereof, unmolested and unafraid.

M. EVALYN DAVIS.

POSSIBILITY

I saw a life to lift itself
By courage, faith and prayer;
It moved the day, it held its sway—
The law of God was there.

I saw a wreath of steam to push
Its little way in air;
It won its way, it moved the day—
The laws of God were there.

I saw this power alive in things—
Earth, sea or thought or air;
Oh, ’tis the zone the spheres make known—
God’s laws are everywhere!

MARTHA VIRGINIA BURTON.

The happiness of your life depends on the character of your thoughts.—*Marcus Aurelius*.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

PERIODS OF TIME AND PROGRESS

With this December number of THE METAPHYSICAL MAGAZINE we note not alone the closing of the year, which has been a period of importance as regards events, changes, developments and progress that is of especial advantage to all the inhabitants of the earth, but also we complete our twenty-fourth volume, and, we believe, with a creditable specimen of the periodical.

When this magazine was started, in January, 1895, there were a-plenty of pessimistic prophets to declare that "a second number would never appear"; "material enough to construct it could never be produced," etc. Since then we have produced one hundred and thirty-four numbers, comprising upward of ten thousand pages of reading matter, the most of which, we are constrained to believe, has found favor with our readers in nearly every civilized country in the world. And to-day there is more evidence than ever before of a genuine growth of progressive thought that is constantly rounding out ideas which will find their way to paper and result in valuable writings for the continuing of our work.

While many side issues in advanced thinking have come forward during this period of fifteen years, some of them, perhaps, being based upon immature understanding, varied teachings having thereby been advanced, still it is plainly discernible that there is a steady growth of appreciation of the genuine metaphysical understanding of those permanent principles of life and being which yield ideas that are of lasting benefit to humanity. And in this it is plain that the entire thinking world is steadily advancing in appreciation of the metaphysical understanding and its actual bearings upon both philosophy and science, as well as upon all the features of daily life.

As a philosophy of existence, possessing genuine scientific qualifications for application in daily life, metaphysics is rapidly coming forward in the appreciation of the best thinkers of the world. In fact, the only requirement to produce such a result anywhere and at any time is that the subject be given adequate general attention. The vitality of life through the ages rests with the metaphysical principles of activity, which never vary in their life-giving operations, and can never be employed for any but right purposes. Opinions may vary, but principles never; and Metaphysics—the science of those *qualities of being and reality* which are above, beyond, finer and more real than any of the things, ingredients or elements of physical realms—contains in inviolate form every principle of reality and every law of endurance of life and consciousness. When this is better understood there will be still greater appreciation of metaphysics as a philosophy of living.

The ideas that proceed naturally from thought generated in conception of the real principles of life are even now pushing man forward and upward as never before during the past two thousand years. The year 1909 is a memorable period of time in just this line of action. Change, upheaval, increase in demonstration of power, innovation through new invention and improvement of previously incompleated devices, have been coming before us almost daily. Degrees of efficiency previously unheard of as regards size, power, capacity, speed and endurance of mechanical devices, on both sea and land, and the successful navigation of the air, are among these signs of growth, not alone physical, but mental, intellectual and psychic as well; for all of this progress is taking place under a deep and powerful current of psychic development which is subconscious to the ordinary sense-observation, and so is not commonly recognized, except through its external effects. And yet more is coming, for the laws that have started into operation are unlimited. Man has but to keep pace with their demonstrating action to continue his own progress on all the planes of his living experience. The mind is the instrument of all of this progressive impulse and action, and all the real forces of the mind are purely metaphysical.

With all of this progressive experience THE METAPHYSICAL MAGAZINE proposes to keep abreast of the times and cognizant of the doing. We also want the interested thinkers of the world to be with us as readers and interested co-workers in this progressing thought. We have in view and in preparation for the forthcoming year some of the most valuable material yet secured, and have started operations that will bring other and much more material of great value, notably a series of articles on the deep subjects of life by one of the greatest of Indian scholars, and which is now being translated especially for us, to aid in our purpose of making THE METAPHYSICAL MAGAZINE the foremost of educators in these lines.

* * * *

In this connection, however, we greatly need the direct personal assistance of every reader and friend of our cause; for while we can secure and produce these valuable teachings in printed form, there are thousands of readers and thinkers in all parts of the world who want them, who do not know of the existence of this periodical, and whom we cannot directly reach with the information. If our readers will, each and all, send us the names of such of these as they know to be interested we will send them sample copies and descriptions of the work. Also, if each one will persuade such acquaintances to subscribe for what they *really want* a double favor will be conferred and a lasting pleasure gained. Send us any and all the information you can about reaching those who want to live, and much good will come from it.

* * * *

New subscribers for the year 1910 may also have the numbers for October, November and December, 1909, as long as they last, as a premium. Or the publishers will accept \$10 as full pay for five new subscribers through the months of December and January. Please let us hear of any plans or ideas that you may have on these points. We wish to increase the circulation and usefulness of this important periodical right away, and shall be exceedingly grateful for any assistance rendered in the attempt.

The Theosophist quotes *The Australian Register*, giving a most remarkable account of a wonderful child, George Szell, eleven years old, a Hungarian, who is a marvelous pianist and composer. At nine months old he spoke correctly his mother tongue, Hungarian; at twelve months he sang songs, words and airs, and at eighteen months he sang forty songs in Hungarian, Czech, German and French, pronouncing the words accurately, but not knowing the meaning in the three latter tongues. When he was but two years old his mother was playing the piano, and he was crawling on the carpet, and he suddenly "looked up, held his ears, and shouted frantically, 'It's false, mother! It's false!'" And it was. He composed admirably, and improvises, and is spoken of as "the modern Mozart." His ambition is to become a conductor and composer.

Chosroes Parvis, one of the Persian monarchs, kept 15,000 female musicians, 6,000 household officers, 20,000 saddle mules, 960 elephants, 200 slaves to scatter perfume before him when he went abroad, 1,000 sekabers to water the roads before him, and sat on a pillared throne of almost inconceivable magnificence. Such was the golden period of Persian history.

HEALTH

Many pious people believe that their bodily infirmities come to them from God, and they deem it a part of their duty, if available medical skill does not suffice to restore them, to simply acquiesce, and to say "Thy will be done." Whereas, if they but realized that the will of God is health and vigor, they would in God's name stand up against their ailments; they would make every cell in their body tingle and vibrate with the joy of life; and thereby would become better fit for careers of hard work and sacrifice and service.

It may be that much of the ill-health throughout Christendom, in those cases where it is not adequately accounted for by unwholesome physical environments, is due to the depressing influence of the darker features of prevalent theologies. Roman Catholic terrors, and the gloomy eschatology of the Reformation, are alike answerable for many woes. On the

one hand the Athanasian Creed, and on the other the Westminster Confession of Faith, have reproduced themselves symbolically, in hieroglyphs of pain, in the body of many an earnest, sensitive man and woman. And so have certain aspects of the teaching and preaching of Wesley and Whitfield and their more modern imitators. . . . The great medicine needed by the world, and quite as much by Christendom as any other part, is the proclamation and the acceptance of a limitless good, of a reason for boundless, everlasting joy.

—*Brotherhood.*

A HUMANE PEOPLE

The Arabs, even though barbarians and half savage, are a most humane people. Every one knows the fame of Arabian horses. The Arab loves his horse as much as he does any member of his family, and in return the faithful horse loves him. Each would offer his life for the other. The Arab never touches his horse with whip or spur, but wins his obedience and affection with kind words.

There is a story told of the freeing of Hassan, the Arab. He was captured by some enemies and put in prison. He was bound hand and foot and laid outside of the tent-prison. When night came Hassan could not sleep. Soon he heard the whinny of his faithful horse. He rolled to where the horse stood, and the dumb animal sniffed about him and recognized his master. He picked up his master by his girdle and ran all the way home with him between his teeth. When they reached home the poor animal died. The Arab never forgot his friend's last act. Thus we see there are humane people all over the world.—*Brooklyn Eagle.*

JUVENILE ART

Teacher—Why, Willie, what are you drawing?

Willie—I'm drawing a picture of God.

Teacher—But, Willie, you mustn't do that! Nobody knows how God looks!

Willie—Well, they will when I get this done.—*Success.*

A WONDERFUL BIRD

One day a wonderful bird tapped at the window of Mrs. Nansen's (wife of the famous Arctic explorer) home at Christiania. Instantly the window was opened, and in another moment she covered the little messenger with kisses and caresses. The carrier pigeon had been away from the cottage thirty long months, but it had not forgotten the way home. It brought a note from Nansen stating that all was going well with him and his expedition in the polar region. Nansen had fastened a message to the bird and turned it loose. The frail courier darted out into the blizzardly air. It flew like an arrow over a thousand miles of ocean and plains and forests, and one morning entered the window of the waiting mistress and delivered the message which she had been awaiting so anxiously.

—*Truth.*

VIVISECTION

The Paris Anti-Vivisection Society numbers 15,000 members and has thirty deputies in Parliament. At a recent meeting it passed three resolutions: to make it a penal offense to steal dogs on public highways; to reorganize the Fourrière, or home for stray animals; and to suppress vivisection experiments in primary and secondary instruction.

When the question of vivisection in higher education was discussed some doctors argued it could not be entirely dispensed with.—*Our Dumb Animals.*

THE VALUE OF A SMILE

The thing that goes the farthest toward making life worth the while,

That costs the least and does the most, is just a pleasant smile,
That bubbles from a heart that loves its fellow men,
Who drive away the clouds of gloom and coax the sun again.
It's full of worth and goodness, too, with manly kindness
blent—

It's worth a million dollars, and it doesn't cost a cent.

There is no room for sadness when you see a cheery smile;
It always has the same good look—it's never out of style;
It nerves us on to try again when failure makes us blue;

The dimples of encouragement are good for me and you.
It pays the highest interest, for it's merely lent—
It's worth a million dollars, and it doesn't cost a cent.

A smile comes very easy—you can wrinkle up with cheer
A hundred times before you can squeeze out a soggy tear;
It ripples out, moreover, to the heartstring that will tug,
And always leaves an echo that is very like a hug.
So smile away. Folks understand what by a smile is meant—
It's worth a million dollars, and it doesn't cost a cent.

—Chas. Kruse, in "Our Dumb Animals."

AN ENGINE DRIVER'S STORY

"Yes, we have some queer little incidents happen to us," said the engine driver as he plied his oil can about and under his machine. "A queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, wouldn't you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively, when I approached a little village where the track cuts through the streets. I slacked up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl, not more than three years old, toddled on to the track. You can't even imagine my feelings.

"There was no way to save her. It was impossible to stop, or even slacken much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and after reversing, and applying the brakes, I shut my eyes. I didn't want to see any more. As we slowed down my fireman stuck his head out of the cab window to see what I had stopped for, when he laughed, and shouted to me: 'Jim! Look here!' I looked, and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her.

"My fireman thought it funny, and kept on laughing; but I cried like a woman. I just couldn't help it. I had a little girl of my own at home."—*Selected.*

Life is a pure flame, and we live by an invisible sun within us.—*Sir Thomas Browne.*

CHINESE COLLEGE INTRODUCES EDUCATION IN FORESTRY

China, often called the most backward of nations in the care of natural resources, is to be the scene of a vigorous campaign in the interests of the forests, according to the plans for a series of meetings which will be held under the auspices of Boone College, Wuchang, China, at Hankhow, Wuchang and Hanyang. Later there will be meetings in all the large cities and important ports, both on the coast and in the interior. Mr. Howard Richards, Jr., the representative in this country of the Chinese college, has been collecting material for these courses, and has just started to China. Several of the photographs showing the effect of deforestation in China, which accompanied the President's last annual message to Congress, form a part of a set of stereopticon views which will be used in illustrating these lectures.

China has probably taken less care of her forests than any other nation of the earth, and this movement to awaken in its people a realization of the importance of the forest comes at an opportune time. Many parts of China are practically desert wastes as a direct result of the destruction of its trees. On account of the erosion which has followed the removal of trees from the slopes, farmers are compelled to terrace their hillsides in order to hold enough soil in place for farming, and to build little walls across the valleys to catch the silt which the annual floods deposit. Two centuries ago many regions of China which are now barren were paying revenue to their owners. Now the wood supply is so scarce that little poles are used for building houses, and roots and saplings are burned as fuel.

Over three hundred Chinese students from eleven provinces are being educated in Boone College for the uplift of their country, and it is expected by those in charge of the proposed course of lectures that the movement started there will in time spread throughout the empire.

STRONGER THAN WHEN HE STARTED

A tourist once happened to chance on the usual "oldest inhabitant" of a village he was cycling through. In the course of conversation he asked the ancient how old he was. "I be just a hundred," was the reply. "Well, I doubt if you'll see another hundred years," said the tourist, trying to make conversation. "I don't know so much about that, mestur," was the hopeful response. "I be stronger now than I were when I started on the first hundred.—*The Canadian American.*

ANCIENT INDIA "UP" IN ASTRONOMY

Modern astronomy had been discovered in ancient India before the European nations were born. Striking examples are gravity: Arya Blaatt taught that the earth possesses gravity, for everything which we throw falls through the agency of this force. The tides: The Vishnu Paurana says that in the ebb and the flow tide the water of the ocean is not decreased or increased, but only appears to be so on account of the attraction of the moon in its different phases, like the water fuming and rising in a heated dish. Solar spots and optical instruments: When we find an explicit mention of "Siviya Kalenk," even in some of the Pauranas, and a somewhat detailed account in the Viehat Sauhita of the learned Baraha Mihis, the irresistible conclusion is that the ancient Aryans did possess fine optical instruments.

The discovery that the earth's orbit is elliptical, and the earth's axis is inclined at a certain angle to the line joining the center of the sun and the earth, which is so absolutely essential in making astronomical calculations, is attributed to the Indian Rishis by Professor Colebrook. Indian Rishis first propound the theory of the infinity of the celestial bodies. It asserts that just as this earth, its satellites, and all other planets of the solar system revolve around the sun as their center, so the sun with this solar system moves as a whole around another sun called Maha Surya, and this in turn, with all its planets, revolves around a third sun called Virat Surya, and so on.

The discoveries which the Rishis made in the science of astronomy may be classified as: 1, the shape of the earth; 2, the suspension of the earth; 3, magnitudes of the earth, moon and sun; 4, latitudes and longitudes; 5, the motions of the sun, moon and earth; 6, the phenomena of ellipse.

The following little quotation from *The Liberator* seems a good one to remember when we feel inclined to give up and say that we have failed in our projects:

"If the day looks kinder gloomy,
An' yer chances kinder slim;
If the situation's puzzlin',
An' the prospects awful grim;
An' perplexities keep pressin'
Till all hope is nearly gone—
Jest bristle up an' grit yer teeth,
An' keep on keepin' on."

NEW RIVAL IN LIGHTING FIELD

Liquid gas is in Switzerland and soon is to be in Boston. It is described as a transportable liquid, which is simply evaporated as used, and can be used for lighting, heating, cooking, soldering and welding. The advantages and conveniences offered by liquid gas present for it a wide field of usefulness.

Among the various uses to which it may be applied are the heating and lighting of residences, public buildings, hotels and manufactories, and street lighting and cooking, chemical and technical laboratories. If mixed with oxygen it produces a heat so intense that an ordinary bar of iron one inch in diameter can be cut in two almost instantly by placing it in the flame of a liquid-gas burner. This concentrated heating power makes it available, and especially desirable, in the smelting and forging of iron and steel.

The success of the Switzerland factory has demonstrated the fact that liquid gas can be manufactured and sold at a profit in competition with coal gas and electricity, as nearly every town and village in Switzerland is supplied with artificial gas works and an electric lighting plant. Yet within a short space of time the company has placed over one hundred liquid gas installations, and the demand for its product keeps the plant running full capacity day and night.

When it is understood that the factory was built more as an experiment, and for the purpose of demonstrating the practicability of manufacturing liquid gas as a material for heating and lighting, than as a commercial enterprise, and the fact that all the material used is imported, which vastly increases the cost of production, it can be readily seen that greater profits might be obtained from its manufacture in the United States, where raw material, such as waste from rock oil refineries or other kind of bituminous oils, is plentiful and comparatively cheap. The Swiss plant turns out 480 pounds of liquid gas every day, besides a considerable quantity of tar.

—*Chicago Press.*

What appears to be luck is, in reality, law, cause and effect, and such cause and effect as results in something good to the individual. Anything unfavorable that may come to one is looked upon as fate—a fatality. Yet this, too, is law, cause and effect. If the law of cause and effect is known, knowledge of the law means power, and power is the one thing every individual is seeking.—*Planets and People.*

TELEVISION SOLVED BY A GERMAN

Television is a fact. Ernest Ruhmer, of Berlin, well known by his inventions in the field of wireless telephony and telegraphy, has succeeded in perfecting the first demonstration apparatus which may be said actually to solve the problem. His curious machine is to be a feature at the Brussels universal exhibition planned for next year. A simple form of the apparatus shows a projection device throwing a pattern on a screen hung up on the wall. This screen is divided into twenty-five square sections. Behind each of these sections is arranged a highly sensitive selenium cell, in which, by a novel process, inertia has been absolutely eliminated. It thus responds instantaneously to any variation in light it is exposed to.

At the receiving station is arranged a similar screen, divided into the same number of sections, each of which communicates with the corresponding section on the transmitting screen. The actual system in transmission is kept secret. But it is known that a highly sensitive mirror galvanometer reconverts the fluctuations of current produced by fluctuations in luminous intensity on the transmitting screen into corresponding light variations.

To the right of the receiving screen is the accumulation battery supplying the current to the television circuits. As soon as a perfected pattern is inserted into the projector a telegraphic reproduction of the picture is seen to appear at the moment it is thrown on the transmitting screen. The telegraphic picture responds practically instantaneously to any motion. A reproduction obtained at most in a few minutes with the phototelegraphic apparatus so far constructed is here achieved in a fraction of a second, so that several phases of a motion can be reproduced within a second.

This relatively simple apparatus implies laborious work. Each section, with its selenium cell and mirror galvanometer device, is an apparatus of precision in itself, while the definite apparatus will be composed of 10,000 elements of the same kind. Each selenium cell will have to be wound personally by the inventor, who never intrusts his work to anybody else.

—*Chicago Press.*

Let us never forget that an act of goodness is of itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it.

—*Maurice Maeterlink.*

DRUGGISTS' PUNSTERS

"I want some consecrated lye," he slowly announced as he entered the drug store.

"You mean concentrated lye," suggested the druggist as he repressed a smile.

"Well, maybe I do. It does nutmeg any difference. It's what I camphor, anyway. What does it sulphur?"

"A quarter a can."

"Then you can give me a can."

"I never cinnamon who thought himself so witty as you do," said the druggist in a gingerly manner, feeling called upon to do a little punning himself.

"Well, that's not bad, ether," laughed the customer, with a syruptitious glance. "I ammonia novice at the business, though I've soda good many puns that other punsters get the credit of. However, I don't care a copperas far as I am concerned, though they ought to be handled without cloves till they wouldn't know what was the matter with them. Perhaps I shouldn't myrrh myrrh. We have had a pleasant time, and I shall caraway."

It was too much for the druggist. He collapsed.

—*American Druggist.*

DOCTOR HAD A PREFERENCE

Dr. Mason, a physician of considerable prominence and ability, suddenly developed a serious illness when far from home, in a little town in Oregon. He felt able to prescribe for himself, but knew that what he really needed was careful nursing. The widow of the late medical practitioner of the town was recommended to him, and he asked to see her. She was thin, angular, and severe of aspect, and at first glance he decided he needed more cheerful attendance. So he tried, as gracefully as possible, to express his doubts as to the volunteer's ability to nurse.

"But," protested the lady, "I nursed my father until he died, I nursed my mother until she died, I nursed both my sister and brother until they died, I nursed my husband——"

"Yes, yes," interrupted the doctor, "but you see I want to live."—*Woman's Home Companion.*

An investment in knowledge always pays the best interest.

—*Ben Franklin.*

WHO'S TO WEIGH THE COAL?

Two brothers were engaged in the coal business. A noted evangelist visited their town, and the elder brother was converted.

For weeks after his conversion he endeavored to persuade his younger brother to join the church. At last he said: "Why can't you join the church, Richard, as I have done? I shall never feel your soul is saved, never have faith in you, until you do."

"It's all right for you to be saved," said Richard, "but if I get saved, also, who's going to weigh the coal?"

—*The Canadian American.*

Number is great and perfect and omnipotent, and the principle and guide of divine and human life.—*Philolaus.*

When you get into a tight place, and everything goes against you until it seems you cannot hold on a minute longer, never give up then, for that is just the place and time that the tide will turn.—*Harriet Beecher Stowe.*

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The active support and assistance of *every friend* is urgently needed to bring it to the notice of those who would appreciate it. Its publishers will be grateful for any such assistance in increasing its circulation for the general good.

ON THE NEWS STANDS

THE METAPHYSICAL MAGAZINE is for sale by newsdealers everywhere. If not found on any news stands or in any depot or ferryhouse, please notify the publishers, giving the name and address of the newsdealer, and steps will be taken at once to have him supplied. All news companies are general agents, and the Magazine is returnable.

PUBLICATIONS RECEIVED

- THE EDUCATION OF THE WILL.** By Jules Payot, Litt.D., Ph.D. Translated by Smith Ely Jelliffe, M.D. Cloth, 424 pp., \$1.50 net. Funk & Wagnalls Co., New York and London.
- OUR INVISIBLE SUPPLY.** Part II. By Frances Larimer Warner. Cloth, 202 pp., \$1.00 net. L. N. Fowler Co., London, England.
- THE DOORS OF LIFE; OR LITTLE STUDIES IN THE ART OF SELF-HEALING.** By Walter De Voe. Cloth, 224 pp., \$1.00 net. Funk & Wagnalls Co., New York.
- BEATRICE THE SIXTEENTH.** By Irene Clyde. Cloth, 338 pp., \$1.50 net. George Bell & Sons, London, England, and The Macmillan Co., New York.
- COSMIC CONSCIOUSNESS, OR THE VEDANTIC IDEA OF REALIZATION OR MUKTE.** By M. C. Nanjunda Row, B.A., M.B. and C.M., F.C.S. Cloth, 237 pp., 2 sh. G. A. Natesan & Co., Madras, India.
- SOUL CULTURE.** By A. A. Lindsay, M.D. Embossed leather, 50 pp., 75 cents. Lindsay Publishing Co., Seattle, Wash.
- DORE LECTURES.** By T. Troward. Paper, 109 pp. Stead, Danby & Co., London, England.
- TRUE HINDUISM. PART THE FIRST. FIRST STEPS IN THE YOGA OF ACTION.** By Rama Prasad, M.A., F.T.S. Paper, 259 pp., 2 shillings net. Published by "The Theosophist," Adyar, India.
- BUREAU OF AMERICAN ETHNOLOGY.** Bulletin 4, Smithsonian Institution, Washington, D. C.
- COMMON-SENSE BIBLE TEACHER.** \$1.00 per year. Single copy, 25 cents. Published quarterly by C. L. Abbott, 275 Charles St., St. Paul, Minn.
- TO-DAY.** Monthly, \$1.00 per year. Single copy, 10 cents. Edited by Jeanne Gillespie Pennington. Published by Cedar-Crest Pub. Co., Cleveland Park, Washington, D. C.
- THE ANNALS OF PSYCHICAL SCIENCE.** October-December, 1909. 11 shillings or \$2.70 per annum. Published at 110 St. Martin's Lane, London, W. C., England.

Reading reviews of some of these will appear later.

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METAPHYSICAL
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A Study of

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AND THEIR PRACTICAL USES

A MAGAZINE OF LIFE,
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. . . One notes with pleasure the way in which what may be called extra academic philosophy and extra-ecclesiastic religion gradually put on less eccentric forms. This magazine promises to be a great improvement in this way on its predecessors.—*N. Y. Evening Post.*

Devoted to no special cult or "ism," its aim is the development of truth; and the high standard that it has preserved thus far, leads the reading public to look for valuable results in each number.—*Times-Democrat, Lima, O.*

The thinking man who misses the reading of this magazine loses much.—*The World, New York.*

. . . I have not been able to lay down this magazine without reading every article in it, nor without sending my subscription for the magazine. It is remarkable the interest that the public feels in these subjects, and how rapidly the light is spreading with regard to matters which have been classed among the occult. This eagerness to get at the truth surely indicates the dawning of a new day, and the development of new powers in man.—*The Daily News, Kalamazoo, Mich.*

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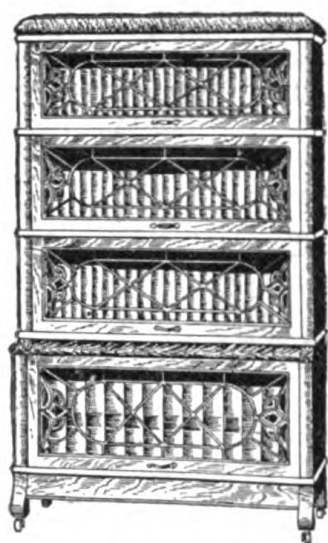
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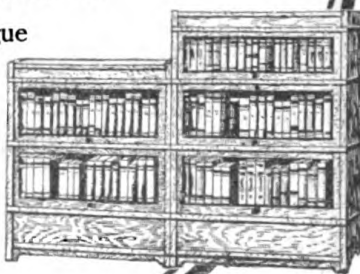
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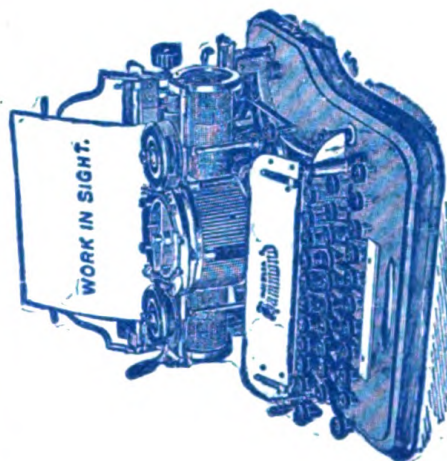
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